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PRICE 50 CENTS.

EXPOSITION
OF THE
PROPHETIC SCRIPTURES
OF THE
NEW TESTAMENT,
AS RECEIVED ENTIRELY FROM
SPIRITUAL COMMUNICATIONS,

At Auburn, Cayuga County, N. Y.,

BY J. M. BROWN, E. H. BAXTER, E. A. BENEDICT, CELISTA
SHERMAN, MILO WEBSTER, SEN., D. D. T. BENEDICT,
C. COVENTRY, SAMUEL BROWN AND G. W. HYATT.

AUBURN, N. Y.:

PUBLISHED BY E. H. BAXTER, AND E. A. BENEDICT.

1850.

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SPIRITUAL EXPOSITION

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1st. John, iv. 2: "Every Spirit that confesseth that Jesus Christ has come in the flesh, is of God."

Rev. xx. 20: "He which testifieth these things saith, Surely I come quickly."

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Entered according to Act of Congress, in the year one thousand eight
hundred and fifty, by

E. H. BAXTER AND E. A. BENEDICT,

In the Clerk's Office of the District Court of the United States for the
Northern District of New York.

PREFACE.

DECEMBER 9TH, 1849 : "My name is Peace. Read the New Testament, and learn how to talk with God's own sons. Love and Mercy have got to dwell in you all first. Think of the Savior's patience with his persecutors. He returns good for evil. Talk quietly when other men abuse you, and that will conquer them. Soft words turn away wrath. 'Tis wrong to return angry words. Return them mild and quiet. Learn this before you can receive comfort from the holy."

DECEMBER 14TH, 1849: "I am Lorenzo Dow. Live reserved and try to love as God loves you all. Think and believe every man your brother. Remember the Savior in all things. Forgive all them that persecute you, for they know not what they do. This is the way to live happy."

DECEMBER —, 1849: "I am Lorenzo Dow. We have all been created holy beings, and have put on our incorruptible; Therefore keep yourselves reserved, and prepare for the future works of God. You can prepare yourselves for perfect happiness in this world, if you will. Learn to love and obey the law of God, and his Son will instruct you in the right way to live and dwell with the sons and daughters of the kingdom of His own pleasure, which he has prepared for all who love and obey Him."

TO THE PUBLIC.

We would here give a short description of the manner in which the following communications have been received;—

The alphabet is called over by some one present, and so soon as the required letter is reached, a rap is immediately heard, upon which the alphabet is commenced, and the same process continued until the required word or sentence is completed. The following expositions have not been received word by word as they are printed, as the definition of a symbol or particular point of a parable is often conveyed to us in a few words, which, if printed *verbatim* as received, would still be as unintelligible to the reader as before. But not a single word has been inserted without first being approved at the time of writing the same, and revised and re-confirmed at the next time of meeting.

We also feel desirous to correct an error predominant in the minds of many who have some knowledge of the system of communications, viz: that no communications can be received except when some one present is in the clairvoyant state. Since the commencement of the following revelations, no single instance is now remembered when any one present was magnetized, neither have the spirits required any one to be in other than the normal state at any time whilst receiving these expositions. It is true no communications are freely given excepting some one who is a clairvoyant when magnetized is present, but it is not true that it is necessary for such clairvoyant to be in other than the normal state.

The question has been proposed ‘why the presence of a clairvoyant should necessarily be present?’ and for the want of a better or more philosophical reason or one more explanatory, we give the answer of the spirits themselves, viz: ‘They (clairvoyants) have the full power of sympathy with the spirits through the medium of nervous fluid or electricity which is the only medium of communication between spirits in and out of the flesh.’

That the spirits who have explained the following scriptures are those they profess to be, we have had the following evidence, viz: they have been questioned in the *pure* Hebrew language and answered correctly, and further, it is beyond the power of any others except the writers of these scriptures to bear such universally harmonious testimony on all teachings through such severe and critical cross-examinations as have been given upon their explanation. The company receiving the same almost all held different personal views, most of which have been contradicted by the following teachings, so that the expositions as they are savor nothing more of sectarianism than does the peculiarity of the truth from all the sectarian doctrines now in existence.

SPIRITUAL EXPOSITION
OF THE
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OF THE NEW TESTAMENT.

XX. CHAPTER OF REVELATION.

DECEMBER 16th: “‘Worship God, for the testimony of Jesus is the Spirit of Prophecy:’ Revelation xix, verses 7–11.”

What is your name?

“Faithful and True.”

Does this Spirit make war?

“With Ignorance, that the children of men may be no longer in darkness. Read the twentieth chapter of Revelation.”

VERSE 1: ‘And I saw an angel come down from Heaven, having the key of the bottomless pit and a great chain in his hand.’

What does ‘bottomless pit’ mean?

“The gulf of Ignorance.”

What does the ‘chain’ spoken of mean?

“The darkness of the mind.”

VERSE 2: 'And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years.'

What does the word 'Devil' signify?

"Ignorance."

What means the 'thousand years' spoken of?

"It commenced in a spiritual sense immediately after Eve transgressed, and expired at the coming of Christ. It is also a symbol of a shorter period of time than a thousand years, which has been fulfilled in the preaching of the Prophetic Word."

VERSE 3: 'And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed for a little season.'

Is Satan now loosed for a little season?

"Yes."

How long is it since Satan was loosed for that little season?

"On the tenth day of the seventh month, eighteen hundred and forty-four."

VERSE 4: 'And I saw thrones, and they that sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their forehead, or in their hands: and they lived and reigned with Christ a thousand years.'

Are the thrones spoken of symbols of Doctrines and Theories?

"Yes."

Were those who are spoken of as beheaded, they

who would not and will not receive the dogmas of men for their creed and belief?

“Yes.”

Has the thousand years mentioned yet to come?

“It has just expired spiritually, not yet expired literally.”

Has not the Gospel Dispensation now expired?

“Yes: God’s economy to man is now changed.”

What is the mark on the forehead and hands of those who had worshipped the beast?”

‘Deceit and Sectarianism that has existed in the world since the Gospel Dispensation.’

VERSE 5: ‘But the rest of the dead lived not again until a thousand years were finished. This is the first resurrection.’

Does ‘the rest of the dead’ refer to those who had departed this life before the Gospel Dispensation had finished?

“Yes: ‘Lived’ means exalted to the privilege of communicating the Truth of God to those living. This is the first resurrection.”

VERSE 6: ‘Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.’

“Second death means darkness and error.”

Are those only delivered from darkness and error that are in the seventh sphere?

“None other.”

Is the 'thousand years' mentioned a symbol of a longer period of time?

"Yes."

VERSE 7: 'And when the thousand years are expired, Satan shall be loosed out of his prison.'

Does the 'thousand years' close at the end of the Gospel Dispensation?

"Yes, and Satan is now loosed."

VERSE 8: 'And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.'

"'Earth' means earthly-mindedness and selfishness. 'Gog and Magog' are Sectarians, and those who have not the spirit of Truth. 'Battle' refers to the consequent contention between Truth and error.

VERSE 9: 'And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them.'

What does the 'fire' spoken of refer to?

"Truth. It is the fulfillment of the Prophetic Scriptures. 'Devouring them,' is overwhelming them with the events of God's providence in fulfilling the Prophetic Scriptures."

VERSE 10: 'And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever.'

"'Devil' means error and ignorance. 'Lake of fire and brimstone' refers to the providential fulfillment of

God's Prophetic Word. 'Forever and ever' means so long as error and ignorance exist."

VERSE 11: 'And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away: and there was found no place for them.'

"The present form of the church is to pass away, and the natural man; and a new form of the church take place, which is the Redeemed Man. 'Great White Throne' means the Tabernacle of God which he has reserved after sin is abolished, or spiritually means the Divinity of the Word of Jesus Christ. Heavens and earth are also symbolic of Forms and Creeds."

VERSE 12: 'And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.'

"This verse refers to the opening of the great day which has now entered. The 'books' are the Prophecies, understood by those who perceived and recognized the events since eighteen hundred and forty-four as the coming of the Lord. 'Book of Life' is Christ's promise as fulfilled in the Redemption of man, and the providential fulfillment of the events which bring us to that promise."

VERSE 13: 'And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged, every man according to their works.'

"The 'sea' refers to the living multitudes of people, nations, kindreds and tongues on earth. Those who are in 'death and hell,' are those who were dead to the

knowledge of the Truth, upon whose minds light had not broken in, neither delivered them from ignorance, whether in or out of the body."

VERSE 14: 'And death and hell were cast into the lake of fire. This is the second death.'

"'Death and hell were cast into the lake of fire,' is the destruction of darkness and error by the power of God's Truth. Those who reject the Prophetic Word and its fulfillment, fall into gross darkness, which is the 'second death.'"

VERSE 15: 'And whosoever was not found written in the book of life was cast into the lake of fire.'

"Cast into the gulf of Ignorance—overwhelmed with the power of God's Truth."

III. CHAPTER OF SECOND EPISTLE OF TIMOTHY.

DECEMBER 23D: "My name is Peace. Read the third chapter of Second of Timothy."

VERSE 1: 'This know also, that in the last days perilous times shall come.'

Do these perilous times refer to the present time?

"Do men persecute you about the truth now?"

How must we act when persecuted?

"Do as Paul and I did when we were persecuted. The Lord will deliver you."

What was this Spirit's original name?

“ Timothy.”

What is the meaning of ‘ Timothy’ ?

“ Good Spirit.”

Have the perilous times in verse one commenced ?

“ Commencing now.”

VERSE 5: ‘ Having the form of godliness, but denying the power thereof: from such turn away.’

Does this verse refer to the churches ?

“ Yes.”

VERSE 7: ‘ Ever learning, and never able to come to a knowledge of the truth.’

Does this refer to the new Sects ever springing up in the Churches ?

“ Yes.”

VERSE 8: ‘ Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith.’

“ Explains itself. Jannes and Jambres are a type of example.”

VERSE 9: ‘ But they shall proceed no farther: for their folly shall be manifest unto all men, as theirs also was.’

“ The Lord will do a short work upon earth, and they shall experience the fulfillment of God’s judgment upon them.”

VERSE 10–12: ‘ But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; which persecutions I endured: but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution.’

“ You must live according to the doctrine of these verses, and they will refer to all of you.”

VERSE 14: 'But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them.'

"Keep strong in the faith."

VERSE 15: 'And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.'

"It refers to all who honestly apply to the Scriptures for a knowledge of the truth, whether in or out of the body, which will eventually lead to salvation through Christ Jesus. 1st Peter, first chapter, 3-5: 'Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.'"

VERSE 16: 'All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.'

What is inspiration?

"Inspiration is all Scripture, not including the historical part of the Old Testament."

VERSE 17: 'That the man of God may be perfect, thoroughly furnished unto all good works.'

"Refers to the Redeemed body. The scriptures give all knowledge necessary to a perfection of the truth."

XXV. CHAPTER OF MATTHEW.

DECEMBER 28TH: "Read the twenty-fifth chapter of Matthew."

VERSE 1: 'Then shall the kingdom of Heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.'

Does the 'kingdom of heaven' portray the last features of the Gospel Dispensation?

"Yes: They have passed never to occur again. 'Lamp' signifies the Bible, and 'oil' is faith or implicit confidence in the Word of God."

VERSES 2, 3, 4: 'And five of them were wise and five of them were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps.'

"The 'five wise' were those who had implicit confidence in the word of God; the 'foolish ones' were those who merely consented without implicit confidence. The 'vessel' is the mind of man—they had implicit confidence in their minds while they had the Word of God for instruction."

VERSE 5: 'While the bridegroom tarried, they all slumbered and slept.'

"The tarrying of the bridegroom is fulfilling now in a spiritual and literal sense."

VERSE 6: 'And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him.'

“The ‘cry’ was made in eighteen hundred and forty-four, has now ceased being made, never to be made again.”

VERSE 7: ‘Then all those virgins arose, and trimmed their lamps.’

“‘Virgins’ refers to those named in verse one. The types preached in eighteen hundred and forty-four is the cry made at midnight—tenth day of seventh month, Jewish year.”

VERSE 8: ‘And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.’

“The foolish, when the types were preached, wished for more evidence.”

VERSE 9: ‘But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves.’

“It was all a matter of faith, and needed man’s utmost strength to live by the word; therefore the foolish were directed to seek for themselves.”

VERSE 10: ‘And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut.’

“The coming of the bridegroom refers to the fulfillment of the Prophetic Word. ‘Marriage’ refers spiritually to those who had adopted the Word as a part of their very being, and would not be persuaded that their belief was incorrect—to be fulfilled literally and spiritually in the redemption of the body. ‘Door was shut’ refers to the minds of men closed against the truth.”

VERSE 11: 'Afterward came also the other virgins, saying: Lord, Lord, open unto us.'

"The 'other virgins' were those who could not see the fulfillment of the Prophetic Word—who try to make a harmonious teaching of the word again on time, and fail to do so."

VERSE 12: 'But he answered and said, Verily I say unto you, I know you not.'

"The Word of the Lord and the providence of God reject all their efforts for harmonious teaching."

VERSE 13: 'Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.'

"The manner of the Lord's coming was so different from their anticipations that they did not know when he had come."

VERSE 14: 'For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.'

"'Kingdom of Heaven' is the Gospel Dispensation. The Word of God is the goods which he gives to his servants."

VERSE 15: 'And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.'

"The division of talents shows the providential opportunities of men in understanding the word. The figure, 'taking his journey,' refers to the Lord Jesus Christ having gone to the Father out of the flesh."

VERSE 16: 'Then he that had received the five talents went and traded with the same, and made them other five talents.'

"Refers to a man perfectly honest in understanding the Word of God."

VERSE 17: 'And likewise he that had received two, he also gained other two.'

"Refers to a man who had not equal Providential opportunities for understanding the Word of God."

VERSE 18: 'But he that had received one went and digged in the earth, and hid his Lord's money.'

"What light he had was buried under a worldly-mindedness and selfishness."

VERSE 19: 'After a long time the Lord of those servants cometh, and reckoneth with them.'

"'The Lord cometh' refers to the Prophetic fulfillment of the Word of the Lord, as it was being fulfilled."

VERSE 20: 'And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more.'

"He who had studied the Scriptures for the purpose of learning the Truth, received more and more light."

VERSE 21: "His Lord said unto him, Well done thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

"The Word of the Lord strengthens him, and he enters fully into the joy of its fulfillment."

VERSES 22, 23: 'He also that had received two talents came and said, Lord, thou deliveredst unto me two talents, &c. &c.'

"Similar to verses twenty and twenty-one, in a minor degree."

VERSE 24: 'Then he which had received the one talent came and said, Lord I knew thee, that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed.'

"He thinks but little of the Word of the Lord, and has but little confidence in it."

VERSE 29: 'For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.'

"The righteous man shall take the highest position, and the wicked shall be trodden under foot."

VERSE 30: 'And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.'

"Thou insolent and ignorant servant, go thou into the gulf of Ignorance; there shall be contention of opinion, and no peace."

VERSE 31: 'When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.'

"The coming of the Son of Man is the fulfilment of his Word. 'All the holy angels' includes angels and spirits, but in its spiritual application means the messages of God's truth which should fulfil his word. The 'throne of His glory' is the Divinity of His Word."

VERSE 32: 'And before him shall be gathered all nations, and he shall

separate them one from another, as a shepard divideth his sheep from the goats.'

“ ‘All nations’ refers to all denominations who were identified in the fulfilment of the Prophetic Scriptures, in their last features, as spoken of in the beginning of the chapter. The division of one from the other is the separation of the Church, in understanding the character of Jesus Christ as to his Deity.”

VERSE 33: ‘And he shall set the sheep on his right hand, but the goats on the left.’

“Those on the right hand understood Christ to be ‘God manifested in the flesh,’ and his Word also divine.” Those on the left hand are those who believe Christ to be carnal, and his Word also to be of the flesh.”

VERSE 34: ‘Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.’

“The Word of God, his Prophetic Scriptures, and all the events of his providence which transpire on the whole earth express a strong exhortation to believe. ‘Kingdom of God’ is Eternal life, developed in the Redeemed Man.”

VERSES 35-41: ‘For I was an hungered and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in: naked and ye clothed me: I was sick and ye visited me: I was in prison and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered and fed thee? or thirsty and gave thee drink? When saw we thee a stranger and took thee

in? or naked and clothed thee? or when saw we thee sick or in prison and came unto thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

“The Lord identifies himself with his people, and these Scriptures have been spiritually and literally fulfilled. It refers to the treatment which those who are really the Lord’s people show to each other.”

VERSE 41: ‘Then shall he also say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.’

“Refers to those who have opposed the truth and are ignorant of it, and when the truth is providentially fulfilled, it takes effect upon them and overwhelms them with events.”

VERSES 42–45: ‘For I was an hungered and ye gave me no meat; I was thirsty and ye gave me no drink; I was a stranger and ye took me not in; naked and ye clothed me not; sick and in prison, and ye visited me not. Then shall they also answer him saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?’

“Refer to those who were worldly minded, and opposed to the simple truth of Jesus Christ. In verse forty-five Christ is again identified with his people.”

VERSE 46: ‘And these shall go away into everlasting punishment, but the righteous into life eternal.’

“The word ‘Everlasting’ means the irrevocable decree that his word shall take effect upon all men, without respect of persons. ‘But the righteous into Life Eternal’ refers to the promise about ready to be ful-

filled, in giving immortality and eternal life to the true people of God."

XV. CHAPTER I. CORINTHIANS.

December 30 : My name is Peace. Read the fifteenth chapter of first Corinthians."

VERSE 1: 'Moreover brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand.'

"He preached unto them the good news of the kingdom."

VERSE 2: 'By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.'

Are not all men to believe the Gospel, and to continue to learn of Christ, and to grow in grace?

"Yes, man shall return to his first love and work."

Will he be made to return involuntarily?

"He shall become submissive, and then he will return voluntarily."

VERSES 3, 4: 'For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures.'

Do the Scriptures named in these verses refer to the typical and prophetic Scriptures?

"Yes."

VERSES 5-8: 'And that he was seen of Cephas, then of the twelve:

after that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time.'

"The evidence of his Messiahship was confirmed by his appearance after his resurrection."

VERSE 9: 'For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God.'

"Explains itself."

VERSE 10: 'But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me.'

"St. Paul attributes all the glory of his power and strength to the Lord."

VERSE 11: 'Therefore, whether it were I or they, so we preach, and so ye believed.'

"The early Church consented that it was all of the Lord."

VERSE 12: 'Now if Christ be preached, that he rose from the dead, how say some among you that there is no resurrection of the dead.'

"By questioning the resurrection, they doubt the Messiahship of Jesus Christ."

VERSE 13: 'But if there be no resurrection of the dead, then is Christ not risen.'

"If there be no resurrection of the dead, the true Messiah has not come."

VERSE 14: 'And if Christ be not risen, then is our preaching vain, and your faith is also vain.'

“The resurrection of Christ is the evidence of his true Messiahship, as proved by the Typical Scriptures.”

VERSES 15, 16: ‘Yea, and we are found false witnesses of God; because we have testified of God, that he raised up Christ, whom he raised not up, if so be that the dead rise not.’

“If Christ has not risen, the apostles were false witnesses and Christ was not the true Messiah, according to the Scriptures before mentioned.”

VERSE 17: ‘And if Christ be not raised, your faith is vain; ye are yet in your sins.’

“If Christ has not risen, there is no salvation, as salvation consists in the resurrection.”

VERSE 18: ‘Then they also which are fallen asleep in Christ are perished.’

“If the true Messiah has not come, they who have entered into the conscious joy of rest are annihilated. Falling asleep’ refers to departing the natural life.”

What was the death threatened to Adam in the Garden?

“Departing from innocence and going into tribulation.”

Did it also include natural death?

“Yes.”

VERSE 19: ‘If in this life only we have hope in Christ, we are of all men most miserable.’

“Explains itself.”

VERSE 20: ‘But now is Christ risen from the dead, and become the first fruits of them that slept.’

“St. Paul testifies to the resurrection of Christ, in

fulfillment of the type of the waive sheaf offering. The resurrection of Christ is the assurance of the resurrection of the believer, and a type of the manner."

VERSE 21: 'For since by man came death, by man came also the resurrection of the dead.'

"Latter part should read 'by man *cometh* the resurrection of the dead.'"

VERSE 22: 'For as in Adam all die, even so in Christ shall all be made alive.'

"Explains itself."

VERSE 23: 'But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming.'

"Christ answering to the first fruits as taught in the type of the waive sheaf offerings. They that are Christ's are those cleansed from error at his second coming."

VERSES 24-25: 'Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet.'

"Christ must reign until the power of kingdoms and churches is broken."

VERSE 26: 'The last enemy that shall be destroyed is death.'

"Refers to natural death."

VERSES 27, 28: 'For he hath put all things under his feet; but when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.'

"Christ, the Word, is presented as subduing all op-

posing influences, and making them subject to the Father, which, when accomplished, Christ, the Word, or the Redeemed Church, shall become subject to God the Father. The Redeemed Church is the second coming of Christ, when God again is manifest in the flesh."

VERSE 29: 'Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?'

" 'Baptism' is synonymous with suffering."

VERSE 30: 'And why stand we in jeopardy every hour?'

" Explains itself."

VERSE 31: 'I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.'

" He died to the world daily."

VERSE 32: 'If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? Let us eat and drink, for to-morrow we die.'

" Explains itself."

VERSE 33: 'Be not deceived: evil communications corrupt good manners.'

" We should not question the Divinity of Jesus Christ, when its evidences are so plain."

VERSE 34: 'Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.'

" Explains itself."

VERSES 35-41: 'But some man will say, How are the dead raised up? and with what body do they come? Thou fool; that which thou sowest is not quickened except it die; and that which thou sowest thou sowest not that body that shall be, but bear grain; it may chance of wheat, or of some other grain: but God giveth it a body as it hath

pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.'

"He upbraids men because they do not perceive a similarity between the resurrection and the productions of Nature. He teaches that in the present world God has planted seeds which will continually produce their like, in man, beast and vegetation: that the natural man is planted in the earth and produces his like, and the Redeemed man will be the springing forth of the seed already planted, which will produce its like."

VERSES 42, 43: 'So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power.'

"'Raised in incorruption, or exalted to an incorruptible state. Eighth chapter Romans 23d verse: "And not only they, but ourselves also, which have the first fruits of the Spirit, even we groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

VERSE 44: 'It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.'

"'Spiritual body' is Redeemed body. The natural man is to be redeemed and live forever on the earth."

VERSE 45: 'And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.'

“The last man Adam *is to be* made a quickening spirit.”

VERSE 46: ‘Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.’

“Explains itself.”

VERSE 47: ‘The first man is of the earth, earthy; the second man is the Lord from Heaven.’

“‘The second man’ is the redeemed body, or second coming of Christ.”

VERSE 48: ‘As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly.’

“The world is to be peopled with redeemed men, through the agency of the Redeemed Man.

VERSE 49: ‘And as we have borne the image of the earthy, we shall also bear the image of the heavenly.’

“The ‘image of the heavenly’ is the partaking of the nature of the Redeemed.”

VERSE 50: ‘Now this I say, brethren that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.’

“‘Inherit’ means they have not the principles of immortality in their nature.”

VERSES 51, 52: Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.’

“All will not die a natural death. Those who are Christ’s at his second coming shall be changed. ‘Last trump’ is the last events regarding the natural man.”

VERSE 53: ‘For this corruptible must put on incorruption, and this mortal must put on immortality.’

“‘This corruptible’ means man in the flesh. He must put on incorruption by faith.”

VERSES 54, 55: ‘So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?’

“Death is swallowed up in victory in the change from the natural to the redeemed body.”

VERSE 56: ‘The sting of death is sin; and the strength of sin is the law.’

“The sting of death is sin, or ignorance; and the strength of sin is the law, or penalty of transgression.”

VERSES 57, 58: ‘But thanks be to God which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.’

“Let them be written on your hearts.”

XIV. CHAPTER OF LUKE.

JANUARY 11TH: “My name is Timothy. Read the fourteenth chapter of Luke.”

VERSE 14: ‘And thou shalt be blessed: for they cannot recompence thee; for thou shalt be recompenced at the resurrection of the just.’

“‘Recompence’ means reward of merit. ‘Resurrection’ means exaltation. ‘The just’ are those who are submissive to the Truth.”

VERSE 15: 'And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.'

“‘Kingdom of God’ spiritually, means in your hearts; to be fulfilled literally in the redeemed man.”

VERSES 16-24: 'Then said he unto him, A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done, as thou hast commanded, and yet there is room. And the Lord said unto his servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men that were bidden shall taste of my supper.'

“This parable represents the Gospel dispensation, from its commencement to its close. It is supper time now. All, whether in or out of the flesh, are considered in this parable. The events which fulfil the twenty-fifth chapter of Matthew is the bidding to supper, for all things are now ready. There were some so worldly minded that they would not give heed to the preaching of the Prophetic Word, nor search into the fulfilment of the Prophecies. The ‘poor, lame, halt and blind,’ are those who were despised of the

Church and the World, for believing and recognizing the fulfilment of the Prophetic Scriptures, as taking place from eighteen hundred thirty-nine to eighteen hundred and forty-four. The events now occurring are, the compelling men to see the Truth, 'None of those that were bidden,' &c., refers to bigoted sectarians. The supper is the Truth of, and Faith in, the Redemption of the body. 'Angry,' in verse twenty-one, means grieved."

VERSES 25, 26: 'And there went great multitudes with him: and he turned and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.'

"Men must reject their false doctrines and sinful affections, in order to arrive at a knowledge of the Truth."

VERSE 27: 'And whosoever doth not bear his cross, and come after me, cannot be my disciple.'

"'Bearing the cross,' is becoming a witness of the Truth, for which men in all ages have been despised."

VERSES 28-30: 'For which of you intending to build a tower, sitteth not down first and counteth the cost, whether he hath sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build and was not able to finish.'

"You must have sufficient faith to carry you through the persecutions of the times, and to grasp immortality, and lay hold on the promise. If you turn back, you will only be rewarded by the persecutions of men, and will lose the first resurrection."

VERSES 31, 32: 'Or what king, going to make war against another

king, sitteth not down first, and consulteth whether he be able, with ten thousand, to meet him that cometh against him with twenty thousand? Or else while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.'

"Strengthens the previous parable."

VERSE 33: 'So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.'

"You must give up all worldly mindedness and selfishness, and love the Truth superior to everything else."

VERSES 34, 35: 'Salt is good; but if the salt has lost its savor, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dung-hill; but men cast it out. He that hath ears to hear, let him hear.'

"An understanding of the Prophetic Word without practical faith in its fulfilment, is salt which has lost its seasoning. He that will receive the Truth, let him act accordingly."

XV. CHAPTER OF LUKE.

JANUARY 13: "My name is Timothy. Read the fifteenth Chapter of Luke:"

VERSES 1,2: 'Then drew near unto him all the publicans and sinners, for to hear him.'

"The work of God is always wrought in such a manner as to humble the hearts of worldly minded and bigoted men. He chooseth the weak things of

the world to confound the wisdom of the wise of the world."

VERSE 2: 'And the Pharisees and Scribes murmured, saying, This man cureth sinners, and eateth with them.'

"All the manifestations of God in the world have had a direct object in the salvation of sinners."

VERSE 7: 'I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.'

"The spirits of all good men, whether in or out of the body, have a deep interest in the same work, as the salvation of even one sinner causeth joy in heaven. When the sinner becomes submissive to the love of God, the just have joy in his love."

VERSES 8,9: 'Either, what woman, having ten pieces of silver, if she lose one piece, doth not light a candle and sweep the house, and seek diligently till she find it. And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost.'

"The anxiety of worldly minded men to recover what they have lost, is shown as a figure of the anxiety of just men in the salvation of sinners."

VERSE 10: 'Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.'

"'Angels of God,' are spirits of just men, who have lived in the flesh. They have a deeper anxiety in the salvation of men in proportion to their increased knowledge of the importance of the Truth."

VERSE 11: 'And he said, A certain man had two sons.'

“The two sons represent two classes of men, holding two classes of opinions.”

VERSE 12: ‘And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.’

“The ‘younger son’ represents backsliders, or transgressors of the law. It is now fulfilling in its prominent features. ‘Goods’ represents the Truth, as embodied in the New Testament system.”

VERSE 13: ‘And not many days after, the younger son gathered altogether and took his journey into a far country, and there wasted his substance with riotous living.’

“His ‘journey into a far country,’ the great wandering from the Truth of the generality of men, in looking for a literal and temporal fulfilment of the Word of God. ‘Wasted his substance with riotous living,’ is using the cloak of religion for self interest, in temporal matters, and bringing the Word of God to justify their iniquities.”

VERSE 14: ‘And when he had spent all, there arose a mighty famine in that land; and he began to be in want.’

“The ‘mighty famine’ is the lack of true piety seen and felt at the present time by all men. His being “in want” is his becoming perfectly submissive, and wishing to return to his first love of the Truth, and his being taught of the Spirit.”

VERSE 15: ‘And he went and joined himself to a citizen of that country: and he sent him into his fields to feed swine.’

“He was employed in upholding and sustaining some sectarian creed.”

VERSE 16: ‘And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.’

“The time has come when sectarian dogmas will not satisfy the mind of a candid seeker after Truth. They have not the understanding of the Truth, and therefore cannot impart it unto others.”

VERSE 17: ‘And when he came to himself, he said, How many hired servants of my father’s have bread enough and to spare, and I perish with hunger!’

“He laments his first departure from the Truth. ‘Hired servants’ means that God richly repays all who honestly seek after the truth, by giving them more and more light.”

VERSES 18, 19: ‘I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants.’

“Refers to individuals who rejected all sectarianism, and returned to the Word of God for a knowledge of the Truth, praying for light to understand its Prophetic teachings.”

VERSE 20: ‘And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck and kissed him.’

“‘Fell on his neck and kissed him’ means giving him light and understanding, which is life and love, mercy and truth.”

VERSE 21: ‘And the son said unto him, Father, I have sinned

against heaven and in thy sight, and am no more worthy to be called thy son.'

"Teaches the humble state of mind consequent on the understanding of the Word."

VERSE 22 : 'But the father said to his servants, Bring forth the best robe and put it on him ; and put a ring on his hand and shoes on his feet.'

"'Father' is the Spirit which dictated the Word, and is now accompanying its fulfilment. 'Servants' are the true believers in the fulfilment of the Prophetic Word. 'Best robe' is strongest faith. 'Ring on his hand' is enclosing him with true belief. 'Shoes on his feet' means being shod with the good news of peace."

VERSE 23 : 'And bring hither the fatted calf and kill it ; and let us eat and be merry.'

"Killing the fatted calf is the consummation of true faith, which is the adoption, to wit, the redemption of the body, just ready to be fulfilled upon the true believer. Eating and being merry is receiving and being comforted by the promise."

VERSE 24 : 'For this my son was dead, and is alive again ; he was lost, and is found. And they began to be merry.'

"He was dead to the knowledge of the Truth, but now sees and believes it, and is rejoiced in the hope of Israel."

VERSE 25 : 'Now his elder son was in the field ; and as he came and drew nigh to the house, he heard music and dancing.'

"The 'elder son' is he who keeps the faith of the Word and promise, in its practical bearing as man in the flesh. He represents a class of men known as

Shakers,* who have kept the requirements of the New Testament as perfect as man can in a practical sense, while in the body, but have not hitherto discovered the doctrine of the redemption of the body, and who will be jealous of and oppose the Truth, when it is fulfilled in the redeemed body. ‘Drew nigh to the house’ means drawing near to the promise, ready to be fulfilled.”

VERSE 26 : ‘And he called one of the servants and asked what these things meant’

“Asking one of the servants refers to their consultation of the Sacred Roll,† to know the meaning of these things. The rest of the parable explains itself, in connexion with the Shakers,”

XVI. CHAPTER OF LUKE.

JANUARY 8: “My name is Timothy. Read the sixteenth Chapter of Luke.

VERSE 1 : ‘And he said unto his disciples, ‘There was a certain rich man which had a steward ; and the same was accused unto him, that he had wasted his goods.’

“The ‘rich man’ is God. The ‘steward’ represents

* We would here inform our readers, that the Shakers were defined by the Spirit as fulfilling the part of the parable represented in the elder son, without the particular sect having been mentioned by any one present.—*Compiler*,

† The Shakers have a work which they call the “Sacred Roll,” purporting to contain revelations made to them by an angel from heaven.—*Ibid.*

all who possess knowledge or the means of obtaining it. Wasting his goods is not improving his talents.”

VERSE 2 : ‘And he called him, and said unto him, How is it that I hear this of thee ? give an account of thy stewardship, for thou mayest be no longer stewara.’

“God will judge every man according to his opportunities. The stewardship was taken away when we commenced explaining the Scriptures. The Churches and those looking for a literal fulfilment of the Prophetic Word, have been wasting his substance ever since the close of the Gospel Dispensation, which ended on the tenth day of the seventh month, eighteen hundred forty-four.”

VERSE 3 : ‘Then the steward said within himself, What shall I do ? for my lord taketh away from me the stewardship : I cannot dig : to beg I am ashamed.’

“ ‘Steward’ means sectarian preachers. The feeling that is now manifest by sectarian preachers, in making friends with the world, is fairly shown in this verse.”

VERSE 4 : ‘I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.’

“Sectarian preachers courting friendship with the world.”

VERSES 5, 6 : ‘So he called every one of his lord’s debtors unto him, and said unto the first, How much owest thou unto my lord ? And he said an hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.’

“They will pass over the sins and worldly-minded-

ness apparent in the Church, for honor and worldly gain."

VERSE 7 : 'Then said he to another, And how much owest thou ? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write four score.'

"They will court the society of all worldly-minded men, who will pay them money for their services."

VERSE 8 : 'And the lord commended the unjust steward, because he had done wisely : for the children of this world are in their generation wiser than the children of light.'

"'The lord' personifies the covetous seekers for money. The children of darkness are wiser in their own opinions than the children of light, and therefore seek more diligently for money than the children of light do after truth and knowledge."

VERSE 9 : 'And I say unto you, Make to yourselves friends of the mammon of unrighteousness ; that when ye fail, they may receive you into everlasting habitations.'

"The Lord exhorts his followers to use their worldly means to assist the poor and needy, that they may make friends of them, so that when their natural life fails, they may be received into everlasting habitations, which is the Redeemed body."

VERSE 10 : 'He that is faithful in that which is least, is faithful also in much ; and he that is unjust in the least, is unjust also in much.'

"He that is faithful in temporal matters will also be faithful in spiritual matters. He that is unjust in temporal matters will also be unjust in spiritual matters,"

VERSE 11 : 'If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches.'

“Those who have professed Christianity without benevolence in temporal matters, are not worthy to fall heirs to the promise.”

VERSE 12 : ‘And if ye have not been faithful in that which is another man’s, who shall give you that which is your own ?’

“If ye have not been faithful in keeping the Word of God and its requirements, who shall give you the promise—the Redeemed body. This parable refers only to the ending of the Gospel Dispensation. From verse thirteen to nineteen refers to the end of the Jewish Dispensation.”

VERSE 19 : ‘There was certain rich man, which was clothed in purple and fine linen and fared sumptuously every day.’

“The ‘rich man’ represents the worldly-minded man in high life.”

VERSE 20 : ‘And there was a certain beggar named Lazarus, which was laid at his gate, full of sores.’

“The ‘beggar’ represents those perfectly destitute. ‘Full of sores’ represents that he had an afflicted mind, but was an humble seeker after Truth.”

VERSE 21 : ‘And desiring to be fed with the crumbs which fell from the rich man’s table : moreover, the dogs came and licked his sores.’

“The ‘crumbs,’ were the pennies which the rich man did not need. ‘Dogs’ represents humble Christians.”

VERSE 22 : ‘And it came to pass that the beggar died, and was carried by the angels into Abraham’s bosom. The rich man also died, and was buried.’

“‘Dying’ means he overcame his infirmities through the power of Truth, and was one of the blessed sub-

jects of the Redemption.' 'Carried by the angels into Abraham's bosom' means he was beyond the cares of this world. "The death of the rich man means he was left in the gulf of ignorance, deprived of all the means of gratifying his natural propensities, and also includes natural death."

Is not the object of this work to lay before the world the full doctrine of the Redemption of the body?
 "Yes."

VERSE 23 : 'And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.'

"'Hell' means the gulf of ignorance. 'Being in torments' means he had no peace of mind or body. 'Abraham's bosom' is a comparison of the seventh sphere completed."

VERSE 24 : 'And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue : for I am tormented in this flame.'

"He sought a knowledge of the Truth from Lazarus, the beggar."

VERSE 26 : 'And besides all this, between us and you there is a great gulf fixed : so that they which would pass from hence to you, cannot ; neither can they pass to us, that would come from thence.'

"The 'gulf' is the moral distance between them. The rich man was not sufficiently perfect to go to Lazarus, neither could Lazarus go back to imperfection. It would take a long time before the rich man could become sufficiently humble to learn."

VERSES 28, 29 : 'Then he said, I pray thee therefore, father, that

thou wouldest send him to my father's house : For I have five brethren ; that he may testify unto them, lest they also come into this place of torment.

“ ‘ Father's house' means the natural man. The ‘ five brethren' are the five natural senses.”

VERSE 29 : ‘ Abraham saith unto him, They have Moses and the prophets ; let them hear them.’

“ The natural man in the flesh can only learn from the Word of God.”

VERSE 30 : ‘ And he said, Nay, father Abraham : but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.’

“ The kingdom of God will be fulfilled in the world, and the natural man will not perceive it. The natural man would not believe, though one should rise from the dead.”

XVII. CHAPTER OF LUKE.

JANUARY 20 : “ My name is Timothy. Read the seventeenth chapter of Luke.”

VERSE 1 : ‘ Then said he unto the disciples, It is impossible but that offences will come : but wo unto him through whom they come !’

“ The work of God has always been opposed by the natural man. When they persecute the humble seeker after Truth they are in offence, and must die

the natural death, which will be 'woe,' after judgment has commenced."

VERSE 2 : 'It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.'

"It were better for him that he should be cut off before offending those who seek humbly after Truth, without regard to what men may say."

VERSE 6 : 'And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea ; and it should obey you.'

" 'Syacamine tree' means the children of the world. 'Sea' means the true kingdom."

VERSES 7, 8 : 'But which of you having a servant ploughing, or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat ? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken ; and afterward thou shalt eat and drink ?'

"Serving the Lord your Master faithfully is 'girding thyself'—making ready for the promise of the redeemed body. 'Sitting down to meat' is the fulfilment of that promise. The natural elements of the world are to be subject to the Redeemed man."

VERSE 9 : 'Doth he thank that servant, because he did the things that were commanded him ? I trow not.'

"You are taught that the salvation of each and every man is wrought alone through the death of Jesus Christ."

VERSES 12, 19 : 'And as he entered into a certain village, there met him ten men that were lepers, which stood afar off : And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he

saw them, he said unto them, Go, shew yourselves unto the priests. And it came to pass, that as they went they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering, said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole.

“They were required to go to the priests, to confirm the truth of his true messiahship. Their obedience to his requirement showed their faith, and he healed them. In these verses you are taught faith and obedience in the true God, relying on his love and mercy alone, without any sectarian dogmas.”

VERSES 20, 21: ‘And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation. Neither shall they say, Lo here! or, Lo there! for behold, the kingdom of God is within you.’

“The kingdom of God, spiritually, is Love, Faith and Truth, and Good Will to all men—to be fulfilled literally in the Redeemed Man.”

VERSE 22: ‘And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.’

“The Apostles would die before the fulfilment of the promise.”

VERSE 23: ‘And they shall say to you, See here! or, See there! go not after them, nor follow them.’

“The disciples are particularly warned against the lo here! of their day.”

VERSE 24: 'For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven: so shall also the Son of man be in his day.'

"Refers to the preaching of the Prophetic Word, in the last times, in eighteen hundred forty-three."

VERSE 25: 'But first must he suffer many things, and be rejected of this generation.'

"Literally, refers to the generation that lived during the life of Christ. Spiritually, refers to the suffering of the Word in eighteen hundred and forty-four."

VERSES 26-30: 'And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all: Even thus shall it be in the day when the Son of man is revealed.'

"These verses contain a spiritual type of the destruction of the error of the enemies of the Truth. The 'Son of Man revealed' is fulfilled in the Redeemed body."

VERSE 31: 'In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.'

"'That day' refers to the present time. The 'stuff' are the doctrines men have incorporated into their theories. Those 'in the field' are those preaching their sectarian theories."

VERSE 32: 'Remember Lot's wife.'

“You are exhorted to believe and obey the Truth from the evidence of its fulfilment.”

VERSE 33: ‘Whosoever shall seek to save his life, shall loose it; and whosoever shall lose his life, shall preserve it.’

“‘Life’ is good name among his former followers. Whosoever seeks to preserve it among the orthodox men of the age shall lose it. He that will give up his good name among men shall fall heir to the Redeemed body.”

VERSE 34: ‘I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.’

“‘Night’ refers to the dark times of the few past years of the history before the close of the Gospel Dispensation. One of two men believing the same theory will receive the truth, the other reject it.”

VERSE 35: ‘Two women shall be grinding together; the one shall be taken, and the other left.’

“Two women shall be contending about the Word of God: the one will believe, the other reject it.”

VERSE 36: ‘Two men shall be in the field; the one shall be taken and the other left.’

“Two sectarian ministers shall labor together in their creeds; the one will accept, the other reject the Truth.”

VERSE 37: ‘And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.’

“Wheresoever the true Life is, there will all God’s people be gathered together. Jesus said, ‘I will draw all men unto me: He is the True Light.’”

XXIV. CHAPTER OF LUKE.

JANUARY 25, 1850: "My name is Timothy. Read the twenty-fourth chapter of Luke."

VERSES 13-16: 'And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about three-score furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them.' But their eyes were holden, that they should not know him.'

"A type of the manner of the second coming of Christ. 'Their eyes were holden' means spiritually, the understanding being holden."

VERSE 17: 'And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?'

"There have been those who have communed together, since eighteen hundred and forty-four in sadness, though strong in faith, but who have been comforted by the Word of God."

VERSE 23: 'And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.'

"Those women were what are now called 'clair-voyants,' thrown into that state by their own desire, and strengthened by the Spirit of God."

VERSE 26: 'Ought not Christ to have suffered these things, and to enter into his glory?'

“It was his good will to save his people.”

VERSE 27: ‘And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself.’

“He assured them he was able to save them by his having himself fulfilled the prophecies concerning himself, which proved him to be the true Messiah; and you are now admonished and assured of the fulfillment of the promise of the Redemption of the body upon the evidence of his having fulfilled the parables and Prophetic Scriptures down to the present time, and also that it is the next great event to take place upon the earth.”

VERSES 30–31: ‘And it came to pass, as he sat at meat with them he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him: and he vanished out of their sight.’

“As they were counseling together, he opened their understanding and disappeared supernaturally.”

VERSE 39: ‘Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.’

“Christ’s reference to the manner of the existence of departed spirits. Teaches the doctrine of the conscious existence of departed spirits after death.”

VERSE 41: ‘And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?’

“His enquiring for meat, shows that he was really Christ raised from the dead with a literal body.”

VERSE 45: ‘Then opened he their understanding, that they might understand the scriptures.’

“There is a deep meaning to the scriptures, which it requires the spirit of God to teach.”

VERSE 46: ‘And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:’

“Refers to the fulfilment of the types of the Mosaic Law. You are also taught that the Prophecies of Scripture are always fulfilled before they are understood by those who study most diligently to understand them.”

VERSE 47: ‘And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.’

“‘Repentance’ means submission. ‘Remission,’ means redemption.”

VERSE 49: ‘And behold, I send the promise of my father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.’

“Refers to the day of Pentecost, when the Holy Ghost was poured upon them.”

VERSE 51: ‘And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.’

“He was too pure for them to behold, and was taken from them and carried by his own power into heaven.”

VERSE 53: ‘And were continually in the temple, praising and blessing God.’ Amen.

“That temple was the bodies of true believers. It is a type of the Redeemed body.”

I. CHAPTER OF JOHN.

JANUARY 27: "My name is Peace. Read the first Chapter of St. John's Gospel."

VERSE 1: 'In the beginning was the Word, and the Word was with God, and the Word was God.'

"In the beginning was the Spirit, and the Spirit was with God, and the Spirit was God."

VERSE 3: 'All things were made by him: and without him was not anything made that was made.'

"All things were made by the Spirit."

VERSE 4: 'In him was life; and the life was the light of men.'

"'In him was life.' That life was exhibited in the flesh which constituted the Son of God, to be exhibited again in the Redeemed man."

VERSE 5: 'And the light shineth in darkness; and the darkness comprehended it not.'

"'Light shineth in darkness' means Truth exhibited in the midst of error, and is not received."

VERSE 7: 'The same came for a witness, to bear witness of the Light, that all men through him might believe.'

"To bear witness of the Truth, that all men might believe, and through him might be saved."

VERSES 11-12: 'He came unto his own, and his own received him

not. But as many as received him, to them gave he the power to become the sons of God, even to them that believe on his name:’

“He came unto his own people, the Jews, but they knew him not as the Messiah. But as many as received him gave he the Truth which is power to become the Sons of God. It also refers to all afterwards, who would believe on his name—both Jew and Gentile.”

VERSE 13: ‘Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.’

“Born of God, means born of the Spirit of God, unto Love, and Truth, and Holiness, and consequent happiness.”

VERSE 16: ‘And of his fulness have all we received, and grace for grace.’

“‘Grace’ means love.”

VERSE 23: ‘He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.’

“‘Wilderness’ means the wide world of Ignorance and wickedness, destitute of the true light.”

VERSE 29: ‘The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!’

“Behold the love of God, which taketh away the darkness of the mind.”

VERSE 32: ‘And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.’

“The spirit of love dwelt in him.”

VERSE 36: ‘And looking upon Jesus as he walked, he saith, Behold the Lamb of God!’

“Behold the love of God.”

VERSE 37: 'And the two disciples heard him speak, and they followed Jesus.'

"They received the spirit of God."

VERSE 41: 'He first findeth his own brother Simon, and saith unto him, We have found the Messiah; which is, being interpreted, the Christ.

"We have found the Messiah, which is love and mercy, truth and peace."

VERSE 43: 'The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.'

" 'Follow me' means receive the truth."

VERSE 45: 'Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.'

"A wrong translation. 'Son of Joseph' in the original is Son of the Spirit."

VERSE 47: 'Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!'

"Christ referred to himself when he said 'Behold an Israelite indeed, in whom is no guile!' 'Guile' means darkness of understanding."

VERSE 48: 'Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.'

" 'Under the fig-tree' means receiving the spirit of truth and knowledge."

VERSE 49: 'Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.'

" 'King of Israel' means Redeemer of Israel. 'Israel' means the Redeemed."

VERSE 51: 'And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.'

"Heavens being opened means the truth being revealed. This refers to the present time and the future. The angels of God ascending and descending refer to the spirits that are teaching you. The Son of man means the present generation."

II. CHAPTER OF JOHN.

FEBRUARY 3D: "My name is John. Read the second Chapter of John."

VERSE 4: 'Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.'

"You are directed in this verse to recognize the historical chronology of the prophecies. The chronological time for manifesting forth his glory had not yet come, but he wrought that miracle to answer the claims of the faith of his mother."

VERSE 5: 'His mother saith unto the servants, Whatsoever he saith unto you, do it.'

"She desired them to manifest their faith in obeying his commands."

VERSE 7: 'Jesus saith unto them, Fill the water pots with water. And they filled them up to the brim.'

"They did obey according to their faith. It shows that all true obedience is based on faith."

VERSE 8: 'And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.'

"He still required them to manifest their faith and obedience."

VERSES 9, 10: 'When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.'

"The fact that the governor of the feast had no knowledge of the miracle is evidence that it was no deception. The water was actually made into wine by the power of an infinite will. All the appearances of making water taste like wine in the present day are merely the productions of a finite mind."

VERSE 11: 'This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.'

"You are still strengthened in believing that it was a real miracle because the disciples who were present saw and believed it."

VERSE 14: 'And found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting.'

"Christ's zeal in cleansing the temple is a type of his cleansing every man in the last times and fitting them for the redemption. The oxen and sheep and money changers refer to those who seek pecuniary benefit under the cloak of sectarian religion. They have to yield all selfish interests in order to adopt the truth."

VERSE 15: 'And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables.'

"When the merchants saw his zeal in driving out the sheep and oxen, they recognized his authority and left the temple also. The scourge of small cords is parabolical according to the manner of the speaking of the Jews."

VERSE 17: 'And his disciples remembered that it was written, The zeal of thine house hath eaten me up.'

"'The zeal of thine house' is the Spirit of Christ. 'Eaten me up' means will devour their enmity to the truth. In its figure means that the Spirit of Christ will destroy all error."

VERSES 23-25: 'Now when he was in Jerusalem at the passover, in the feast-day, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man.'

"Many consented that he was superior to common man, but did not have faith in him as his disciples did. You are taught that the works of God will be wrought before the eyes of many, and they will not receive them as such. Others who place implicit confidence in them will believe and fall heirs to the promise of the Redemption."

III. CHAPTER OF JOHN.

FEBRUARY 8: "My name is John. Read the third Chapter of John."

VERSE 2: 'The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.'

"You know as well as Nicodemus knew that these communications are of God, being miraculously performed."

VERSE 3: 'Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.'

"Except a man inhale the spirit of love and mercy and truth, he cannot enjoy the kingdom of God."

VERSE 5: 'Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.'

"Except a man be born of Truth and the Spirit he cannot enjoy the kingdom of God."

VERSE 8: 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.'

"You hear the sounds of the Spirits—can you tell from whence these sounds come? The mysterious influence caused by truth upon the mind is equally as

mysterious as the manner of communications you are now receiving.”

TERSE 9 ‘Nicodemus answered and said unto him, How can these things be?’

“The wisdom of man never was able to comprehend the mysteries of God.”

VERSE 10: ‘Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?’

“He said it to conform him to his will.”

VERSE 11: ‘Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.’

“This verse teaches you to testify what you have heard and know.”

VERSE 12: ‘I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?’

“Other spirits have told you earthly things which have been rejected, and men will also reject the heavenly things which we are now teaching.”

VERSE 14: ‘And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up.’

“The serpent raised in the wilderness was a type of the crucifixion of Christ.”

VERSE 15: ‘That whosoever believeth in him should not perish, but have eternal life.’

“‘Perish’ means enduring the penalty of the law in suffering the absence of the Holy spirit. ‘Eternal life’ is perfect love of a pure mind, consummated in the redeemed man.”

VERSE 16: 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'

"The pledge of redemption was given in the sufferings of Christ."

VERSE 17: 'For God sent not his Son into the world to condemn the world, but that the world through him might be saved.'

"'World' means all the human family, to be saved through the doctrine of progression."

VERSE 23: 'And John also was baptizing in Ænon, near to Salim, because there was much water there: and they came and were baptized.'

"'Baptizing' means preaching. John's baptism was his preaching the Prophetic Scriptures concerning the coming of Christ. John's baptizing Christ was his recognizing him as the Messiah and preaching him as such."*

* Matt., iii. 11, 13, 16. Mark, i. 4, 5, 8, 9: xvi. 16. Luke, iii. 7, 16, 21. John, iv. 1. Acts, i. 5: viii. 12, 13: xxii. 16. Romans, vi. 3. 1 Cor., i. 17.—All the above texts are explained by the following definitions: "Water in every instance means light of the true inspiration of the Holy Spirit. The river Jordan [Mark i. 9] in the original tongue means a stream of light. The river Jordan also means the instructions given them in that land. The translators of the Bible did not understand the spiritual meaning of the proper names in the original tongue. Christ, when he came to John to be baptized, did so to fulfill the requirements of the law of Moses, which required that the High Priest should be set apart for that office—John being the last acceptable Prophet under the Jewish Dispensation. No man ever preached acceptably under the Law or the Gospel Dispensation without being qualified so to do by the Holy Spirit. Neither John or any

VERSE 29: 'He that hath the bride, is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly, because of the bridegroom's voice: this my joy therefore is fulfilled.'

"The 'bride' is the truth and all who receive it."

VERSE 32: 'And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.'

"Teaches the authority by which Christ taught, but no man received his testimony."

VERSE 33: 'He that hath received his testimony, hath set to his seal that God is true.'

"They that receive the truth have the evidence of the truth within themselves."

VERSE 34: 'For he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him.'

"Teaches God manifest in the flesh."

VERSE 36: 'He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.'

"He that believeth on the son hath the Spirit of God dwelling in him. He that believeth not remains in darkness so long as he rejects the truth."

of the Apostles ever taught the use of literal water for baptism in any manner. Translators have made a mistake in every instance in the translations on baptism. Philip baptizing the eunuch was the first mistake made in understanding the requirements of God in his ordinances."

IV. CHAPTER OF JOHN.

FEBRUARY 11: "My name is John. Read the fourth Chapter of John."

VERSE 2: '(Though Jesus himself baptized not, but his disciples.)'

"Christ gave the Spirit of Truth to none but his disciples."

VERSE 10: 'Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.'

"If she had known that he was Christ, she would have asked for true light, which is the living water."

VERSE 11: 'The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?'

"She began to see her ignorance."

VERSE 12: 'Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children and his cattle.'

"It shows a subtle doubt."

VERSE 14: 'But whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water, springing up into everlasting life.'

"The water which Christ gives is a knowledge of the Truth. And 'life springing up' means the Truth shall grow brighter and brighter, until the promise of Redemption is consummated."

VERSE 15: 'The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.'

"She did not comprehend his figurative language."

VERSE 16: 'Jesus saith unto her, Go call thy husband, and come hither.'

"Gave the order to test her faith."

VERSE 19: 'The woman saith unto him, Sir, I perceive that thou art a prophet.'

"Expresses her conviction."

VERSES 20-23: 'Our fathers worshipped in this mountain; and ye say that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father. Ye worship ye know not what: we know what we worship, for salvation is of the Jews. But the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth: For the Father seeketh such to worship him.'

"Show that Jewish error is to be done away by the true Spirit. The error of the Jews is that the types will always exist."

VERSE 25: 'The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.'

"It shows that her mind was still in the dark. Also that they were looking for Christ at that time."

VERSE 27: 'And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or Why talkest thou with her?'

"It shows their obedience to their superiors."

VERSES 28, 29: 'The woman then left her water-pot, and went her

way into the city, and saith to the men, Come, see a man which told me all things that ever I did: Is not this the Christ?"

"Express her full convictions."

VERSE 32: 'But he said unto them, I have meat to eat that ye know not of.'

"He meant faith."

VERSE 35: 'Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest.'

"The harvest means the world."

VERSE 36: 'And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth, and he that reapeth, may rejoice together.'

"He that cometh, means those giving Truth. Those who reap are the believers in it."

VERSE 38: 'I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors.'

"The prophets labored, and the Apostles carried on their work."

VERSE 39: 'And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.'

"Shows what weight the Truth will bear."

VERSE 41: 'And many more believed, because of his own word.'

"His word proved her words to be true."

VERSES 45-47: 'Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast. So Jesus came again into Cana of Galilee, where he made the water wine. And there was a

certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.'

"Those who received the Truth sought after him."

VERSE 48: 'Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.'

"He tried his faith."

VERSE 49: 'The nobleman saith unto him, Sir, come down ere my child die.'

"The expression of the strength of his faith."

I. AND II. CHAPTER OF REVELATIONS.

FEBRUARY 16: "My name is John the Divine. Read the first and second Chapters of Revelations. The book of Revelations is wholly a symbolical book."

VERSE 3: 'Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.'

"Shortly at hand—had commenced its fulfilment at that time."

VERSE 4: 'John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne.'

"Asia then representing the world, the seven churches represent the seven different stages of the

church to the end of the Gospel Dispensation. The 'seven spirits' are a symbol of the seven different providential dealings of God with the Church in its different stages. From these seven different degrees of knowledge are formed the seven spheres in the natural and spiritual world. The seventh form of the Church has now spiritually commenced on earth."

VERSE 5: 'And from Jesus Christ, who is the faithful Witness, and the First-begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood.'

"All the purifying is done by Jesus Christ. It is the work of progression through which he purifies his people, he being 'the way, the truth and the light.' "

VERSE 6: And hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen.

"A synopsis of events from the beginning of the world to the Redemption is given from the first to the end of this verse. You are also taught that the Word of Christ represents himself."

VERSE 7: 'Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen.

"'Clouds' means evidence. From this verse to the end of the chapter the history of the Old and New Testaments is symbolized in its prophetic application upon the different nations and ages of the world as prefigured in the fifteenth verse by 'his voice in the sound of many waters' or the history of many nations, kindreds and tongues. The weakness of man

in understanding the Word of God is described in the seventeenth verse.

VERSE 18: 'I am he that liveth, and was dead; and behold, I am alive forevermore, Amen: and have the keys of hell and of death.'

“A symbol of Redemption.”

VERSE 19: 'Write the things which thou hast seen, and the things which are, and the things which shall be hereafter:'

“This verse teaches you that the Redeemed man after Redemption will continue to grow stronger by the recognition of the history through which he has passed.”

VERSE 20: 'The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.'

“The 'angels' are messengers to the Church in its different eras.”

CHAPTER II.

VERSE 3: 'And hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted.'

“‘Hast not fainted’ means has kept the faith.”

VERSES 4, 5: 'Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.'

“The Church in its early stages became corrupted by worldly-mindedness.”

VERSE 10: ‘Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison, that ye may be tried: and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life.’

“‘Ten days’ is a symbol of ten talents, which talents are the providential opportunities of understanding the Word of God. A doubt of the Truth will call into action all the faculties of a man, and cause tribulation in forming his conclusions. ‘Crown of life’ means the Redeemed body ‘Death’ means dead unto ignorance.”

VERSE 12: ‘And to the angel of the church in Pergamos write: These things saith he which hath the sharp sword with two edges:’

“‘The sharp sword with two edges’ is a symbol of the Old and New Testaments.”

VERSE 13: ‘I know thy works, and where thou dwellest, even where Satan’s seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.’

“‘Satan’s seat’ is false doctrine. ‘Antipas’ was a martyr for the Truth.”

VERSE 14: ‘But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.’

“The Church had become so corrupt as to preach false doctrine for money.”

VERSE 16: ‘Repent: or else I will come unto thee quickly, and will

fight against them with the sword of my mouth.' [17:] 'He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.'

"Christ has destroyed the pretended Church by raising up people to preach the Truth, which is represented by the sword of his mouth. 'Hidden manna' is true joy. 'White stone' is the Redeemed body. The heir to the Redemption will not recognize his Redemption until he is in actual possession of the promise."

VERSE 18: 'And unto the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass.'

"The Prophetic Word represents Jesus Christ."

VERSE 19: 'I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.'

"They had more show than reality."

VERSE 20: 'Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.'

"'Jezebel' represents the world. Worldly-mindedness seduced the believers from the true Church."

VERSE 21: 'And I gave her space to repent of her fornication, and she repented not.'

"When a church becomes corrupt, it continues to grow worse in corruption, until overthrown by God."

VERSE 22: 'Behold, I will cast her into a bed, and them that com-

mit fornication with her into great tribulation, except they repent of their deeds.'

" 'Bed' means gulf of ignorance. Those nations that commit fornications with the fallen church will be brought into great tribulation."

VERSE 23: 'And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.'

"The branches of the fallen church are her children. They shall also suffer ignorance, that those in after ages may see the manner in which God had punished the Church for false doctrine."

VERSE 24: 'But unto you I say, and unto the rest in Thyatira, As many as have not this doctrine, and which have not known the depths of Satan, as they speak: I will put upon you none other burden.'

"There were some in that stage of the church who were true believers."

VERSE 25: 'But that which ye have already, hold fast till I come.'

"Hold fast what truth ye have until I redeem you."

VERSE 27: ('And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers:;) even as I received of my father.'

" 'Rod of iron' is a symbol of the authority and power of the Redeemed Church."

VERSE 28: 'And I will give him the morning star.'

"I will give him the evidence that the day of God has come."

III. CHAPTER.

FEBRUARY 21: "My name is John. Read the third Chapter of Revelation."

VERSES 1, 2: 'And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things that remain, that are ready to die: for I have not found thy works perfect before God.'

"Those who reject the teachings of Martin Luther and John Wesley, and other eminent men in the Church in their day on the time of the second coming of Christ, are those now exhorted to cherish their teachings, which are now apparently almost extinguished. Let them read the third, fourth and fifth verses."

VERSE 4: 'Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.'

"There were some in the time referred to who rejected sectarianism and preached the truth concerning time, not caring for the ridicule of men."

VERSE 5: 'He that overcometh, the same shall be clothed in white raiment: and I will not blot out his name from the book of life, but I will confess his name before my Father, and before his angels.'

"An exhortation to those living in the present

events to exercise faith, that their names may be written in the book of life. Christ confessing him before God and his holy angels is fulfilling the promise of the redemption upon him, and the world shall be obliged to submit to him."

VERSE 6: 'He that hath an ear, let him hear what the Spirit saith unto the churches.'

"'He that hath an ear' means he that hath an honest mind for investigation."

VERSE 7: 'And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth; and shutteth, and no man openeth.'

"'Philadelphia' means brotherly love. The term itself gives the prominent features of the next and last form of the Church. Its features are not yet fully developed, but some of them may now be recognized. 'Key of David' means power of truth."

VERSE 8: 'I know thy works: behold I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.'

"The 'open door' is the nervous fluid, which is the only medium of communication between the natural and spiritual world, through the agency of electricity. The Spirit is nervous fluid inseparably connected with the mind, and will always hold its identity as possessed here. Keeping the word is recognizing the fulfilment of the Prophetic Scriptures. Not denying the name of Christ is recognizing him as God manifest in the flesh."

VERSE 9: 'Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet and to know that I have loved thee.'

"Behold I will make them of the synagogue of darkness who say they are Christians and are not, and they shall be obliged to submit to the truth as it shall be revealed in you."

VERSE 10: 'Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.'

"Men will be tempted to renounce the true belief through the ridicule of those who say they are Christians and are not, but God will uphold them."

VERSES 11: 'Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.'

"Read the thirty third verse of the twenty-fourth chapter of Matthew, and the thirty first verse of the twenty first chapter of Luke."

VERSE 12: 'Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name.'

"A symbol of the Redemption."

"From verse fourteen to seventeen is a symbol of the Sectarian and divided church in all its features."

VERSE 16: 'So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.'

“‘Spue thee out of my mouth’ means God will reject sectarian churches for a season, for their submission, and will not recognize them as his people any more than he will the world.”

VERSE 17: ‘Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.’

“The riches of the churches is their boast of theological learning and the pretended possession of the truth. They do not know that all the zeal they manifest is worldly-mindedness.”

VERSE 18: ‘I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.’

“God counsels them to adopt the truth which has been corroborated in the fulfilment of the Prophetic Scriptures down to the present time, that they may embrace the true faith and fall heirs to the promise. ‘Eye salve’ means the spirit of truth.”

VERSE 19: ‘As many as I love, I rebuke and chasten: be zealous therefore, and repent’

“The way of God is an humble way.”

VERSE 20: ‘Behold, I stand at the door and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.’

“The Lord Jesus Christ recognizes these expositions as his own act. The truth of God must be

recognized in this event as in other events in the fulfilment of the Prophetic Scriptures.”*

VERSE 21: ‘To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.’

“When man is redeemed he will occupy the same position in the economy of God as Christ did when manifest in the flesh. The redeemed man will be a partaker of the Divine nature.”

CHAPTER IV.

FEBRUARY 24: “I am John the Divine. Read the fourth Chapter of Revelation.”

VERSE 1: ‘After this I looked, and behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.’

“The chronology of this verse refers to the present time. The ‘door’ is the medium of spiritual communications. This event corresponding with the Prophetic Scriptures works great conviction upon the minds of men, as expressed by the ‘trumpet.’”

*In answer to a question regarding the possibility of other spirits deceiving by false explanations, the following answer was given: “No other spirits can communicate to you while we explain the Scriptures, excepting the Apostles.”

VERSE 2: 'And immediately I was in the Spirit: and behold, a throne was set in heaven, and one sat on the throne.'

"The Redemption is the next great event."

VERSE 3: "And he that sat was to look upon like a Jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald."

"The symbols represent the great doctrine of salvation through the merits of Jesus Christ, which is yet to be fulfilled upon all men through the work of progression."

VERSE 4: 'And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment: and they had on their heads crowns of gold.'

"The 'four and twenty elders' represent the Word of God, as taught through the Prophets and Apostles of the Old and New Testaments. John saw that the weight of all the Prophecies pointed to the Redemption, as represented by the 'crown of gold.'"

VERSE 5: 'And out of the throne proceeded lightnings, and thunderings, and voices. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God.'

"The 'Lightnings' means differences of opinions. 'Thunderings' mean loud rejected calls from the Spirit. The 'seven lamps of fire' represent the prophetic Word of God as taking effect upon the world during the seven stages of the Church, upon the last of which stages the church has entered. When man is redeemed, the symbols of this verse will have been fulfilled spiritually and literally."

VERSE 6: 'And before the throne there was a sea of glass like unto crystal: And in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.'

"'Sea of glass' is a representation of the great mass of purified spirits."

VERSE 7: 'And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.'

"The 'four beasts' are symbols of progression in science. The first beast represents improvement in navigation; the second represents improvements in agriculture; the third represents intellectual improvement in science generally; the fourth represents spiritual clairvoyance."

VERSE 8: 'And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.'

"'Six wings' represent six different stages of progression in science. The 'eyes within' are the inward self-development of facts in science. Every new development in science glorifies God and agrees with the teaching of his word, as represented by the four and twenty elders."

VERSE 10: 'The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne.'

"The Prophetic Word of God glorifies his name in its fulfilment, as represented by the four and twenty elders falling down and worshipping him."

CHAPTER V.

MARCH 3D : " My name is John the Divine. Read the fifth Chapter of Revelation."

VERSE 1 : ' And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals.'

" ' Him that sat on the throne' is the Father. The ' throne' is the redeemed man. The ' book' is the doctrine of redemption. The ' seven seals' represent the seven different stages of the church, which bring you down to full redemption."

VERSE 2 : ' And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?'

" The ' strong angel' is the Prophet Elijah."

VERSE 4 : ' And I wept much, because no man was found worthy to open, and to read the book, neither to look thereon.'

" ' Wept much' means saught much. ' Wept ' is a wrong translation."

VERSE 5 : ' And one of the elders saith unto me, Weep not: behold the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.'

" ' One of the elders' means Matthew. ' Weep not' means seek not. The ' Lion of the tribe of Juda, the Root of David,' means Jesus the Son of God. The doctrine of atonement opens the book."

VERSE 6: 'And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth.'

"Shows the symbol of Christ in all his character, as Creator and Redeemer."

VERSE 7: 'And he came and took the book out of the right hand of him that sat upon the throne.'

"The chronology of this verse refers to the first coming of Christ. 'Took the book' means he fulfilled the Prophetic Scriptures concerning himself."

VERSE 8: 'And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints.'

"All the prophecies and types of the Old and New Testaments concentrate themselves in the first and second coming of Jesus Christ. Every science has ever glorified God in its development. 'Vials full of odors' means implicit confidence and unshaken faith."

VERSE 9: 'And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.'

"The 'new song' is free salvation. 'Us' means the whole human family. All men will sing the new song through the merits of Jesus Christ."

VERSE 10: 'And hast made us unto our God kings and priests: and we shall reign on the earth.'

"A symbolical teaching of the Redeemed State."

VERSE 13: 'And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.'

"The chronology of this text is far in the future. 'Every creature' means every human being. 'For ever and ever' means without end."

VERSE 14: 'And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.'

"Science invariably corroborates and corresponds with the Word of God."

CHAPTER VI.

MARCH 8TH: "My name is John the Divine. Read the sixth Chapter of Revelation."

VERSE 1: 'And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts, saying, Come and see.'

"The chronology of this verse refers to the first coming of Christ. 'Lamb' means the Son of God. 'Opened one of the seals' means he enlightened the understanding of men in relation to God's moral government. The 'noise of thunder' represents the astonishment of men at his miracles, which miracles

were wrought on scientific principles, as represented by 'one of the beasts,' through omnipotent power."

VERSE 2: 'And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.'

"'White horse' is a symbol of pure strength. He that sat on the horse means God. A 'bow' and a 'crown' are symbols of love and redemption as taught by the Apostolic Church. 'Conquering and to conquer' is a symbol of the progression and final redemption of all men, through the willingness, love, and meritorious death of Jesus Christ."

VERSES 3, 4: 'And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given to him a great sword.'

"These verses represent the commencement of sectarianism after the Apostolic Church."

VERSES 5, 6: 'And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny, and see thou hurt not the oil and the wine.'

"The 'black horse' represents the Roman Catholic system of religion. The symbols in the sixth verse represent her policy to dictate in worldly matters. 'See thou hurt not the oil and the wine' shows she also claimed the right to dictate in religious matters."

VERSES 7, 8: 'And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold, a pale horse: and his name that sat on him was Death, and hell followed with him, And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.'

"Represent the features of the Roman Catholic church since the Pope lost his dominion through Bonaparte in seventeen hundred and ninety-eight. The pale horse system reaches to the present time, and includes all sectarianism and oppression in consequence of it."

VERSES 9-11: 'And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, Holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them, and it was said unto them that they, should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.'

"The history of popery and sectarianism calls for the just rebuke of God."

VERSE 12: 'And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood.'

"The 'earthquake' is the present commotion in kingly governments. The 'sun' represents the sectarian churches. The 'moon' represents the ordinances and forms of religion of the churches."

VERSE 13: 'And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.'

“The ‘stars’ represent the prominent men of the churches revolting from their God, in denying the fulfilment of his Prophetic Word.”

VERSE 14: ‘And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.’

“The ‘heavens’ represent the morals of the church. Being rolled together as a scroll represents the departure of the moral power of the church. Every mountain and island being moved out of their places represents the relaxation of the discipline of the church.”

VERSES 15, 16: ‘And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.’

“All the members of the churches will call upon their doctrines and discipline to hide them from the Truth revealed in the fulfilment of the Prophetic Word of God. He that sits upon the throne is God. The wrath of the Lamb is the penalty consequent on rejecting the merits of Jesus Christ and his doctrine of the Redemption—which penalty is, to be left in deeper ignorance and error. ‘Bond-men’ are those who do not exercise their own talents. ‘Free-men’ are free-thinkers.”

VERSE 17: 'For the great day of his wrath is come: and who shall be able to stand?'

"This verse portrays their fear of the truth of the present fulfilment of the Prophetic Scriptures."

VII. CHAPTER,

MARCH 10TH: "My name is John the Divine. Read the seventh Chapter of Revelation."

VERSE 1: 'And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.'

"The 'four angels' are symbols of four Spirits of knowledge. The 'four winds' are the arts of the intellect. The blowing of the winds represents the progress of the sciences. 'Holding the four winds of the earth' shows that no essential improvements shall be made in science by the natural man."

VERSE 2: 'And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying,'

"'Another angel' represents the message now being delivered through Spiritual communications. 'East' is a symbol of the fountain of knowledge, which is God. 'The seal of the living God' means the doctrine of Redemption."

VERSE 3: 'Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.'

"This message of the angel commands those who reject the Word of God by accounting for the infinite mysteries of God through their finite conceptions of science, not to be corrupted by their finite ideas until they are taught the true origin of all science."

VERSE 4: 'And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.'

"The 'hundred and forty-four thousand' is a symbol of all purified spirits who have fallen heirs to the first redemption, through the belief of the Truth. The figure of the twelve tribes of Israel represent the whole human family."

VERSE 9: After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands:'

"From this verse to the end of the chapter teaches the final redemption of all men through the merits of Jesus Christ."

VERSE 13: 'And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?'

"'One of the elders' means Saint Paul, who was the only apostle who taught the manner of the resurrection and redemption."

VIII. CHAPTER,

“Read from the first to the fifth verse of the eighth chapter.”

VERSE 1: ‘And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.’

“The opening of the seventh seal represents the fulfilment of the Prophetic Word as regards its teaching by Mr. Miller and others, on the tenth day of the seventh month, eighteen hundred and forty-four, Jewish time, which was the twenty-fourth day of October, eighteen hundred and forty-four. The ‘silence in heaven for the space of half an hour,’ refers to prophetic time, which was seven and a half days.”

VERSE 3: ‘And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.’

“‘Another angel’ represents another teaching of the Word, which is Spiritual. This teaching is consummated by these Spiritual communications.”

VERSE 4: ‘And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel’s hand.’

“A symbolical teaching of the approbation of God

towards his people in understanding the spiritual teaching of his Word.”

VERSE 5: And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.’

The effect of this teaching upon the world is symbolically taught in this verse, showing the difference of the opinions of men upon it. The ‘earthquake’ refers to the political commotion of the world which has just commenced.”

III. CHAPTER PHILIPPIANS.

MARCH 12: “My name is Paul. Read the third chapter of the epistle to the Philippians.”

VERSE 2: ‘Beware of dogs, beware of evil workers, beware of the concision.’

“‘Dogs’ are those who love and make a lie. ‘Concision’ is contention.”

VERSE 3: ‘For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.’

“No formal ordinances are of any avail without the Spirit of Christ.”

VERSES 4-6: ‘Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the

tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee: Concerning zeal, persecuting the Church; touching the righteousness which is in the law, blameless.'

"Teach that the fulfilment of the Jewish law was not then necessary to righteousness, the Gospel Dispensation having commenced."

VERSE 7: "But what things were gain to me, those I counted loss for Christ."

VERSES 8, 9: 'Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.'

"A type, showing that those who live in the last days must cast aside all sectarianism, in order to adopt the Truth."

VERSE 10: 'That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.'

"As Christ died, so you must die to the world, and all your affections for it, having a single eye for the glory of God in all things."

VERSE 11: 'If by any means I might attain unto the resurrection of the dead.'

"If by any means I might attain unto the Redemption."

VERSES 12-14: 'Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not

myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.'

"Teach humility and dependence on the merits of Christ. The 'prize' is the Redeemed body."

VERSE 15: 'Let us, therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you.'

"God will enlighten the minds of all humble seekers after Truth."

VERSE 16: 'Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.'

The early Church was taught not to return to Judaism, but to trust in the merits of Christ. You are taught not to return again to sectarianism. The Church at the present time occupies the same position between you and God as the Jewish Church did between us and Jesus Christ, and you must give no heed to its sectarian teachings. You are taught to lay aside all other doctrines and believe in the Redemption, as we teach you."

"Verse seventeen has a special application to you at the present time."

VERSES 18, 19: '(For many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.)'

"Refer to all who understand the Word of God in

a temporal sense, and look for a temporal fulfilment of the Prophetic Word in the second advent of Jesus Christ, 'who mind earthly things.' "

VERSES 20, 21: 'For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.'

"For our conversation is with pure spirits, from whence we look for Redemption in Christ, by the change of our vile bodies, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself. 'His glorious body' refers to the transfiguration as a type of the Redeemed body of his people."

IV. CHAPTER PHILIPPIANS.

MARCH 14: "My name is Paul. Read the fourth Chapter of Philippians."

VERSE 1: 'Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.'

"True and faithful and first believers in this glorious work, this verse has stronger application to you as believers in these Spiritual teachings of the Apostles, though written to the Phillippians."

VERSES 2-5: 'I beseech Euodias, and beseech Syntyche, that they

be of the same mind in the Lord. And I entreat thee also, true yoke-fellow, help those women which labored with me in the gospel, with Clement also, and with other my fellow laborers, whose names are in the book of life. Rejoice in the Lord always: and again I say, rejoice. Let your moderation be known unto all men. The Lord is at hand.'

"It was an exhortation to the Phillippian Church, to labor for the Redemption, and bear in mind the second coming of Christ, who 'was and is, and is to come.' It has a special application to the present time: The second appearing of Christ, which is the Redemption, being the next great event."

VERSE 6: 'Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.'

"'Prayer,' is an earnest desire. It is expressed to God when desired, 'but of the abundance of the heart the mouth speaketh.'"

VERSE 7: 'And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.'

"The 'peace of God' is the love of God."

VERSES 8, 9: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you."

VERSE 10: 'But I rejoiced in the Lord greatly, that now at the last

your care of me hath flourished again; wherein we were also careful, but ye lacked opportunity.'

“ ‘Flourished’ means revived.”

VERSES 11-17: ‘Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me. Notwithstanding, ye have well done that ye did communicate with my affliction. Now ye Phillippians, know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account.’

“ You are exhorted to follow the commendable qualities of the Phillippians, in strengthening the weak and desponding in faith.”

VERSE 19: ‘But my God shall supply all your need according to his riches in glory by Christ Jesus.’

“ All the promises of God are infallible, as shown by the merciful gift of his Son Jesus Christ.”

VERSE 20: ‘Now unto God and our Father be glory forever and ever. Amen.’

“ Christ and God are one equal.”

VERSES 21, 22: ‘Salute every saint in Christ Jesus. The brethren which are with me greet you. All the saints salute you, chiefly they that are of Cesar’s household.’

“ Receive all as brethren who have the Spirit of Jesus Christ. Especially salute those of Cesar’s house-

hold, because their position in the reigning but opposing power required more consolation for them."

I. CHAPTER COLOSSIANS.

MARCH 17: "My name is Paul. Read the first Chapter of Colossians."

VERSES 1-5: 'Paul an apostle of Jesus Christ, by the will of God, and Timotheus our brother, to the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ. We give thanks to God, and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel.'

"My address to the Colossians."

VERSE 6: 'Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth:'

"The truths of the Gospel apply to the whole world as well as the Colossian Church."

VERSES 7, 8: "As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit."

VERSE 9: 'For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;'

“ ‘Spiritual understanding’ means a spiritual understanding of the Word of God, which all should pray and desire especially to obtain.”

VERSES 10, 11: “That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God: strengthened with all might, according to his glorious Power, unto all patience and long-suffering with joyfulness.”

VERSE 12: ‘Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:’

“ ‘The saints in light’ were those who were not in the flesh, and includes also the doctrine of Redemption.”

VERSES 13, 14: ‘Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins:’

“Who hath delivered us from the power of error, and hath shown unto us the truth of the great doctrine of Redemption, through the meritorious death of Jesus Christ.”

VERSES 15–20: ‘Who is the image of the invisible God, the first-born of every creature: for by him are all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him; and he is before all things, and by him all things consist; and he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell; and, having made peace through the blood of his

cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.'

"Give a description of the character of Jesus Christ."

VERSE 21; 'And you, that were some time alienated and enemies in your mind by wicked works, yet now hath he reconciled,'

"And you that were sometimes ignorant, and enemies in your mind by wicked works, yet now hath he enlightened."

VERSE 22: 'In the body of his flesh through death, to present you holy, and unblamable, and unreprouable, in his sight:'

"The doctrine of Redemption plainly taught."

VERSE 23: 'If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister.'

"If you continue to have confidence in the doctrine of Redemption, grounded and settled, and be not moved away from the hope of the gospel which ye have been taught, and which is free salvation to every creature under heaven, whereof I, Paul, am made a minister, ye shall fall heirs to the promise, which cannot be received without a full and correct faith in the Bible doctrine of Redemption."

VERSE 24 'Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:'

"You must recognize the body of Christ in his vis-

ible people, who, when redeemed, will be the second coming of Christ."

VERSE 25: 'Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;'

"Whereof I am appointed a messenger, according to the dispensation of God, which is given to me for you to fulfil the Prophetic Word of God. You are taught that after the close of the Gospel Dispensation the Apostles would themselves come and explain the Word of God."

VERSE 26: 'Even the mystery which hath been hid from ages, and from generations, but now is made manifest to his saints:'

"The 'mystery' is the doctrine of the Redemption and the Redemption."

VERSE 27: "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."

VERSE 28: 'Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:'

"The especial work of the present time."

VERSE 29: Whereunto I also labor, striving according to his working, which worketh in me mightily.'

"Paul labored to the same end when in the flesh."

CHAPTER II.

MARCH 20 : "My name is Paul. Read the second Chapter of Colossians."

VERSE 1 : 'For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh;'

"Had an application to the people of the day in which he lived, and has a special application to the present time. You are the latter part of the Laodicean Church."

VERSE 2 : 'That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding to the acknowledgment of the mystery of God, and of the Father, and of Christ:'

"The 'mystery' of God is the doctrine we are now teaching, which is the doctrine of universal redemption through the merits of Jesus Christ."

VERSE 3 : "In whom are hid all the treasures of wisdom and knowledge."

VERSE 4 : 'And this I say, lest any man should beguile you with enticing words.'

"'Beguile' means destroy your faith and confidence in the Word of God."

VERSE 5 : 'For though I be absent in the flesh, yet am I with you

in the Spirit, joying and beholding your order, and the steadfastness of your faith in Christ.'

"It applied to them and now applies to you literally. I saw them and you through the medium of spiritual vision. The philosophy of spiritual clairvoyance is here recognized."

VERSES 6, 7: 'As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.'

"Receive and adopt the doctrine of Christ as you are now taught, and keep steadfast in the same."

VERSES 8, 9: 'Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the Godhead bodily.'

"You are taught to believe in the deity of Christ, notwithstanding the finite philosophy and teachings of men."

VERSE 10: 'And ye are complete in him, which is the head of all principality and power.'

"Ye are complete or redeemed by him through faith. Thrones, kingdoms, republics and all powers are subject to the will of God."

VERSE 12: 'Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.'

"'Buried with him in baptism' means having received the Truth of Jesus Christ and suffered persecution

for his name's sake. 'The faith in the operation of God' is the hope of redemption. The assurance of the fulfilment of the promise is the resurrection of Christ."

VERSES 13-15: 'And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the hand writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.'

"These verses refer to the law dispensation, and are a type of the Gospel Dispensation."

VERSES 16, 17: 'Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ.'

"Let no man dictate your doctrine or theology. The keeping of the sabbath days, or of the eating of meat, are types of things to come. The Dispensation has already commenced under which the bodies of all shall be redeemed. The 'body' of Christ is the Redeemed Church."

VERSES 18, 19: 'Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.'

"Let no man destroy your faith by your voluntarily receiving spiritual teachings which contradict the Word of God, explaining what they do not compre-

hend and teaching views in accordance with human desires and false philosophy, and not recognizing God through his Word, who is the source of all knowledge, philosophy and science.”

VERSES 20-23: ‘Wherefore, if ye be dead with Christ from the rudiments of the world, why as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men? which things have a show of wisdom in will-worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh.’

“You are taught that there is now no force in any forms or ordinances of religion that exist at the present time.”

III. CHAPTER.

MARCH 24: “My name is Paul. Read the third Chapter of Colossians.”

VERSE 1: ‘If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.’

“Those who adopt the teachings of Christ are spiritually exalted, which is meant by being ‘risen with Christ.’”

VERSES 2, 3: ‘Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God.’

“Receive the Truth and pursue it, for ye are dead to the ignorant theories of the natural man, and your

hope, which will appear at the redemption, is hid with Christ in God."

VERSE 4 : 'When Christ, who is our life, shall appear, then shall ye also appear with him in glory.'

"A figure representing the union of Christ with his people in the Redemption, when the atonement shall be completed."

VERSE 5 : 'Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.'

" 'Mortify' means cast off."

VERSE 7 : 'In the which ye also walked sometime, when ye lived in them.'

"All men gratify their worldly lusts until they comprehend and adopt the Spirit of Christ."

VERSES 10, 11 : 'And have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all and in all.'

"Put on the doctrine of Christ and the love of God in the heart, which will cause you to lay aside all sectarianism, and Christ will dwell in you and identify you with himself in love and peace."

VERSES 12-15 : "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things

put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body ; and be ye thankful.”

VERSE 16: ‘Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.’

“The ‘Word’ of Christ is the Spirit of Christ. ‘Searching and admonishing’ means simplifying the Word to the understanding of men, and giving them warning of its fulfilment. ‘Psalms and hymns and spiritual songs’ are the inward devotion and gratitude of the soul towards God.”

VERSE 18: ‘Wives, submit yourselves unto your own husbands, as it is fit in the Lord.’

“‘Submit’ means be advised of your husbands so far as it is just and holy.”

VERSE 19: ‘Husbands, love your wives, and be not bitter against them.’

“Teaches that unanimity always ought to exist between man and wife.”

VERSES 20–23: “Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters according to the flesh ; not with eye-service, as men-pleasers, ; but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men :”

VERSE 24: 'Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.'

"The 'reward of the inheritance' is the Redemption."

VERSE 25: "But he that doeth wrong, shall receive for the wrong which he hath done: and there is no respect of persons."

IV. CHAPTER,

"Read the fourth Chapter of Colossians. This Chapter was originally addressed to the Colossians, and is Spiritual and Prophetic in its meaning."

VERSE 1: 'Masters, give unto your servants that which is just and equal: knowing that ye also have a Master in heaven.'

"Deal justly between man and man."

VERSE 2: 'Continue in prayer, and watch in the same with thanksgiving:'

"You must continually desire righteousness and peace, and constantly guard against temptation, and be thankful."

VERSE 3: 'Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:'

"'Door of utterance' is the present communications. 'Mystery of Christ' is the Redemption. This

verse is prophetic, and refers to the present time. I am now in bonds, waiting for the Redemption. The 'door of utterance' will be fully opened very shortly."

VERSE 4: 'That I may make it manifest, as I ought to speak.'

"The doctrine of Redemption shall soon be made manifest as you ought to understand it."

VERSE 5: 'Walk in wisdom toward them that are without, redeeming the time.'

" 'Them that are without' means all those who have not the true faith. 'Redeeming the time' means recognizing the Prophetic time."

VERSE 6: 'Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.'

"Let your speech be always in love, strengthened with truth and wisdom, that ye may never err in your conversation."

VERSES 7, 8: 'All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellow-servant in the Lord: whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;'

"You now recognize the order of these communications. 'Tychicus' is Timothy, who first communicated to you, 'whom I have sent unto you that he might know your estate, and comfort your hearts.'"

VERSE 9: 'With Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here.'

" 'Onesimus' is James, who was one of the Colossians. 'Here' means in the Spirit world. 'They

shall make known unto you all things which are done here.' ”

VERSE 10: ‘Aristarchus, my fellow-prisoner, saluteth you; and Marcus, sister’s son to Barnabas, (touching whom ye received commandments; if he come unto you, receive him;)

“Receive all true Spirits.”

VERSE 11: ‘And Jesus, which is called Justus, who are of the circumcision. These only are my fellow-workers, unto the kingdom of God, which have been a comfort unto me.’

“Those ‘of the circumcision’ are Jews.”

VERSE 13: ‘For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis.’

“All true Spirits have a great anxiety that men should receive the Truth.”

VERSE 15: ‘Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.’

“The chapters explained in Luke are an exhortation to the sects of the present day, who are the Laodiceans.”

VERSE 16; ‘And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea.’

“Spread this history wide through the sectarian world. You are also exhorted to read the epistle from the Laodicean Church, which is a work giving the history of these events.”

VERSE 17: ‘And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.’

“ ‘Archippus’ means sectarian ministers.”

I. EPISTLE THESSALONIANS, V. CHAPTER.

MARCH 29, 1850: "My name is Paul. Read the fifth Chapter of the first Epistle to the Thessalonians."

VERSE 1: 'But of the times and the seasons, brethren, ye have no need that I write unto you.'

"The times and seasons here spoken of refer to those prophecies which speak of the promises which are yet to be fulfilled upon the people of the Lord."

VERSE 2: 'For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night.'

"Coming when you least expect it."

VERSE 3: 'For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.'

"'Sudden destruction' means destruction of their false doctrines and annihilation of their happiness, growing out of these doctrines, together with their natural life."

VERSES 4-6: 'But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober.'

"But ye, brethren, are not ignorant that the day should overtake you as a thief. Ye are children of

the true faith and knowledge of the day. The morning of understanding has dawned upon you ; therefore be ye not dull of understanding, but watch and be firm."

VERSE 7: 'For they that sleep, sleep in the night: and they that be drunken are drunken in the night.'

"Describes the character of unbelievers. 'Drunk-en' means those who wilfully refuse to examine for themselves."

VERSES 8-10: 'But let us, who are of the day, be sober, putting on the breast-plate of faith and love; and for a helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him.'

"Ye who are of the day, be firm; putting on the breast-plate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed you to suffer in consequence of your ignorance, but to obtain redemption through the merits of our Lord Jesus Christ. 'Wake or sleep' means spirits whether in or out of the flesh. 'Live together with him' is a figure of the union that is to take place between Christ and his people—making them one."

VERSE 11: "Wherefore, comfort yourselves together, and edify one another, even as also ye do."

VERSE 12: 'And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you.'

"And we beseech you, brethren, to know the Apostles which labor among you by the doctrines they

teach and by the Prophetic Scriptures which recognize these events. 'Events' here means revelations of the past and present day."

VERSE 13: 'And to esteem them very highly in love for their work's sake. And be at peace among yourselves.'

"Esteem the apostles through whom this information comes, and be at peace among yourselves."

VERSES 14, 15: "Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men."

VERSE 16: 'Rejoice evermore.'

"Never doubt."

VERSE 17: 'Pray without ceasing.'

"Desire and look constantly for the promise."

VERSE 18: "In everything give thanks: for this is the will of God in Christ Jesus concerning you."

VERSE 19: 'Quench not the Spirit.'

"Grieve or doubt not the Spirit."

VERSE 20: 'Despise not prophesyings.'

"Despise not spiritual clairvoyants, who are those magnetized by the brightest order of spirits, through the power of God, without human agency."

VERSE 21: "Prove all things; hold fast that which is good."

VERSE 22: 'Abstain from all appearance of evil.'

“Mind your daily walk and conversation.”

VERSE 23: ‘And the very God of Peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.’

“And the very God of Peace identify you wholly, until ye shall be made one with him in the kingdom of God.”

VERSE 24: “Faithful is he that calleth you, who also will do it.”

VERSE 25: ‘Brethren, pray for us.’

“Synonymous with Hebrews xi. 40: ‘God having provided some better thing for us, that they without us should not be made perfect.’”

VERSE 26: ‘Greet all the brethren with an holy kiss.’

“Greet all the brethren with holy love.”

VERSE 27: ‘I charge you by the Lord that this epistle be read unto all the holy brethren.’

“Publish this history to all.”

VERSE 28: ‘The grace of our Lord Jesus Christ be with you. Amen.’

“The events that shall follow these teachings shall prove them true. Amen.”

II. EPISTLE THESSALONIANS. I. CHAPTER.

MARCH 31: “My name is Paul. Read the first chapter of the second Epistle to the Thessalonians.”

VERSES 1, 2: 'Paul, and Sylvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ: Grace unto you and peace, from God our Father and the Lord Jesus Christ.'

"Our address to the Thessalonians."

VERSES 3-5: 'We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; so that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure: which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:'

"'Church' here means where two or three are gathered together in God's name. You are taught in these verses that the Apostles and all true believers have always had and do now have a deep and growing interest in their brethren in the flesh, knowing as we do that neither can be perfected without the other. It is meet that you should suffer persecution, to prepare you for the blessing which God has in reserve for his people."

VERSE 6: 'Seeing it is a righteous thing with God to recompence tribulation to them that trouble you;'

"The fulfilment of the promise of God upon his people will be the tribulation of those that oppose his truth."

VERSES 7, 8: 'And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.'

"This brings to view the glorified Church, when

God's people become partakers of the divine nature. 'Flaming fire' means the Prophetic Truth now being fulfilled taking effect in them that know not God. 'Vengeance' here means taking effect."

VERSES 9, 10: 'Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints and to be admired in all them that believe (because our testimony among you was believed) in that day.'

"Who shall be left in darkness without peace, so long as he chooses to remain in ignorance. You are also taught that the Word of God shall take effect upon all men, without respect of persons. And this shall take effect when he shall come to be glorified in his saints, and to be admired by all them that believe."

VERSE 11: 'Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power.'

"This calling refers to the time of these spiritual communications, and the doctrines herein taught by God through the Apostles. The promises are to be received by faith with desire."

VERSE 12: 'That the name of our Lord Jesus Christ may be glorified in you and ye in him, according to the grace of our God, and the Lord Jesus Christ.'

"A figure of a complete union that is to take place between Christ and his people."

II. CHAPTER.

APRIL 2: "My name is Paul. Read the second Chapter of the second Epistle to the Thessalonians."

VERSES 1-4: 'Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition. Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, and showing himself that he is God.'

"'Coming of our Lord Jesus Christ' means that he has given us liberty to give these communications to the world, and will be made manifest when the work of redemption shall have been completed. 'Son of perdition' means darkness of the mind. Those that fall away are those that reject the Truth as now revealed, and fall away into entire worldly-mindedness. The features of the 'son of perdition' are seen in all sectarianism, in so construing the Word of God as to make it a cloak for sins for selfish purposes. The fourth verse is directed to clergymen of the different sects, who will insist upon disseminating their creeds in opposition to the light of these teachings."

VERSE 5: "Remember ye not, that when I was yet with you, I told you these things?"

VERSE 6: 'And now ye know what withholdeth that he might be revealed in his time.'

"Roman Catholicism was a renewal of paganism under a different form, with a Christian name, and modern sectarianism sustains Roman Catholicism with another name."

VERSE 7: 'For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way.'

"People being ignorant of the great doctrine of Redemption, upon which ignorance have been founded the sectarian and false doctrines of the past eighteen hundred years, will hinder the progress of the Truth until their ignorance shall be consumed by the fulfilment of the Prophetic Word, which is the Spirit of God's Truth."

VERSE 8: 'And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.'

"And then shall prejudice, the offspring of ignorance, be brought to sight, which the Lord shall consume with the Spirit of Truth, and will utterly destroy in the fulfilment of the promise of universal redemption."

VERSES 9, 10: 'Even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.'

"Even false Christianity, whose foundation and

works are built in ignorance, with great power and forms and lying wonders in philosophy, and error and iniquity, which must all perish, because they believe not the doctrine of redemption which leads to the possession of the first fruits of salvation."

VERSE 11: 'And for this cause God shall send them strong delusion, that they should believe a lie.'

"It is in perfect accordance with natural laws known to you, that ignorance and error become inherent parts of men's organizations, which leads them to account for the mysteries of God on the principles of human and false philosophy, which is a lie."

VERSE 12: 'That they all might be damned who believed not the truth, but had pleasure in unrighteousness.'

"All who cling to false philosophy and love unrighteousness, and receive not the Truth, must suffer condemnation and bear the infliction of the penalty of the law."

VERSES 13, 14: 'But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.'

"Addressed to them who shall come into the possession of the first dominion."

VERSE 15: 'Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.'

"Applies to all who have and now do look to Christ only for salvation, and have been obedient to the requirements of his Word."

VERSES 16, 17: "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work."

XVIII. CHAPTER OF REVELATION.

APRIL 3: "My name is John the Divine. Read the eighteenth Chapter of Revelation. It applies to the present time and future."

VERSES 1-4: 'And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues,'

"These verses refer to the message that has been delivered in your day, showing that sectarianism is emphatically Babylon, as it now appears upon the earth. The 'other voice' is the conviction which now rests upon the minds of all honest men, that sectarianism as it now exists, or any part of it, is not the Church of Christ."

VERSE 5: 'For her sins have reached unto heaven, and God hath remembered her iniquities.'

"Her 'sins' consist in wresting the true meaning of the Word of God to sustain sectarian dogmas."

VERSE 6: 'Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled, fill to her double.'

"The church has caused you tribulation through false doctrines, and ye shall cause her double tribulation through the power of the Truth."

VERSE 7: 'How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.'

"Her disappointment and vexation in finding that she is not the bride of Christ, which she now claims to be, will be doubly bittered by the overthrow of her now conscious power, and consequent desolation."

VERSE 8: 'Therefore shall her plagues come in one day, death, and mourning, and famine: and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.'

"The 'day' is the symbol of a year. The present year, eighteen hundred and fifty, is the time for the overthrow of sectarianism, through the effect of God's Truth upon it. 'Famine' is the lack of the Spirit of Christ in the Churches."

VERSES 9, 10: 'And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas! that great city Babylon, that mighty city! for in one hour is thy judgment come.'

“The ‘kings’ are the doctors of divinity, and the other highest men in power in sectarian churches. ‘Fornication’ means the sympathy of the sects with each other to sustain their power, and still differing in belief, thereby sanctioning different views of the Word of God, and still each and all claiming individually to be the Church of Christ. The ‘smoke of her burning’ is the consuming of the ignorance of the churches by the power of Truth, which has now commenced. ‘Standing afar off’ shows the great men of the churches blame the churches for their coldness, without taking any of the blame to themselves. It shows also the moral distance they claim there is between themselves and the body of the churches. ‘For fear of her torments’ means lest they should be considered to blame. Verse ten shows the mourning of the great men of the churches for fear of the final overthrow of the churches, which overthrow is now evidently commenced in the falling off and lack of addition of members to the churches, and the want of zeal in those who continue to support them.”

VERSE 11: ‘And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandize any more.’

“The preachers mourn because their lucrative support departs with the members of the churches, and no one will buy their doctrines any more.”

VERSES 12, 13: ‘The merchandize of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyne wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odors, and ointments, and frankincense, and wine:

and oil, and fine flour, and wheat, and beasts, and sheep and horses, and chariots, and slaves, and souls of men.'

"These are symbols of sectarian doctrines and fine spun theories, made palatable to the tastes of men through the additions of human philosophy, unwarranted by the Word of God, by which theories all the corrupt feelings of the natural man have been fostered, even to the trading in the opinions and minds of men."

VERSE 14: 'And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.'

"'Fruit' is a symbol of the earnest desire which the great men in the churches have to be considered the chosen favorites of God. The 'dainty and goodly things' are those worldly benefits accruing to them so long as the people consider them the chosen men of God."

VERSES 15, 16: 'The merchants of these things which were made rich by her, shall stand afar off, for the fear of her torment, weeping and wailing, and saying, Alas, alas! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!'

"The 'merchants' in the fifteenth verse means missionaries. They will mourn when their supplies are stopped, from the church at home. These verses also express their dismay at the devastation in the sectarian churches, by which they are supported."

VERSE 17: 'For in one hour so great riches is come to naught. And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,'

"The chronology of the 'one hour' is yet in the future. 'Ships,' 'shipmasters,' and 'companies in ships,' represent the different sects claiming to be a

part of the church of Christ and the ministers and members supporting them. The sectarian churches claim the right to supervision over the nations and tongues of the earth, which are represented by the 'sea' "

VERSE 18: 'And cried when they saw the smoke of her burning, saying, What city is like unto this great city!'

"The 'smoke of her burning' is the consuming of her false doctrines by the power of Truth, and still they will claim that it is the Church of Christ."

VERSE 19: 'And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas! that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.'

"The casting of dust on their heads is a symbol of the ridicule and false arguments they will use against the fact fulfilling the Prophetic Word. The rest of the symbols in this verse are explained in interpretations before given."

VERSE 20: 'Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.'

These are symbols of the Prophetic Scriptures of the old and new Testament, which take effect upon the Babylon state of the Church in the last time."

VERSE 21: 'And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.'

"The 'mighty angel' represents the message now being delivered to the world by the Apostles, explaining the Prophetic Scriptures applicable to the present time, and teaching the doctrine of the Redemption of all men through the merits of Jesus Christ. Being 'cast into the sea' represents the message thrown

plainly before the whole world. 'With violence shall that great city Babylon be thrown down' teaches that the doctrine of Redemption and its manner of fulfilment not being believed by the churches, shall cause their speedy overthrow and total destruction."

VERSES 22, 23: 'And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.'

" 'Musicians, harpers and trumpeters' represent the inward union and harmony of the expressions of the soul consequent upon the convictions and belief of the true faith. 'Craftsmen' represent all officers and superiors in the churches. 'Mill-stone' represents new theories: men will not believe new sectarian theories contrary to the Truth. The 'light of a candle' is a symbol of the smallest degree of spiritual light, which shall shine no more at all in Babylon. The 'voice of the bridegroom' are impressions of the Spirit of Christ. The 'bride' represents the true children of the Lord. The ministers of the sects, as represented by the 'merchants,' have always received homage from the world. The world has been deceived by false doctrines of 'Babylon,' which are her sorceries."

VERSE 24: 'And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.'

"The sectarian churches are held responsible for

all the false doctrines upon the face of the earth. False doctrines have caused all the religious troubles of the earth, and the bloodshed and persecution which have ever stained their history."

II. EPISTLE PETER. III. CHAPTER.

APRIL 7: My name is Peter. Read the third chapter of the second of Peter."

VERSE 2: 'That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

"That ye may be mindful of the spirit which spake through the Prophets, and of the commandments which we the apostles of our Lord and Savior are ever delivering unto you. You must understand that the work of the Prophets and Apostles is all one work, and all agreeing, being the teaching of the Lord through his spirit. The prophesies of the Old and New Testament all point to this work, which is now being fulfilled."

VERSE 3: 'Knowing this first, that there shall come in the last days scoffers, walking after their own lusts.'

"The first and most prominent point in the Prophecies of the Old and New Testament is that man shall scoff at the Truth in the last days. 'Last days' means the last year of the natural man, 'Walking after their own lusts' means following after the desires of the natural man, and being blind to spiritual things. Read the five first series of the third chapter of the second epistle of Timothy."

VERSE 4: "And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

VERSES 5, 6: 'For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished.'

"'Willingly ignorant' means the voluntary adoption of false doctrines without investigation, and not recognizing the judgment of God upon the antediluvian world for rejecting the teachings of Noah, which were the only means of salvation in that age, whereof the people that then were, being confounded by the fulfilment of Prophetic Truth, perished."

VERSE 7: 'But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.'

"But the rational man which is now reserved by the same spirit to be consumed by the power of God's Truth in the day of his judgment, when the natural and ignorant man must suffer the penalty of the law, which is natural death, after which he shall see the awful consequence of rejecting the Truth. This is the perdition of the ungodly."

VERSE 8: 'But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.'

"You are taught not to look for the fulfilment of the Promise of the Redemption until all the Prophecies are fulfilled which bring you down to that event."

VERSE 9: 'The Lord is not slack concerning his promise, as some

men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.'

"The Word of God will be fulfilled precisely in its time. The Lord is not willing that any should forever remain in ignorance, but that all should finally submit to and adopt a knowledge of the True Faith, the adoption of which is Redemption."

VERSE 10: 'But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.'

"The day commenced when we first began to explain the scriptures to you, in which day the sectarian theories of men shall be put away with great contention, and all superstition consequent upon them shall be destroyed by the power of the Truth, and the natural man and his natural and false views of science and philosophy shall also be consumed through progression after the death of the body."

VERSE 11: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.

VERSE 12: 'Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?'

"Shows the feelings of the pure Christian in looking forward to the day of the fulfilment of the promise, wherein the Truth shall overwhelm and destroy the natural views of the natural man."

VERSE 13: 'Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.'

"Nevertheless, according to his promise, we look,

for the true faith and the true church, wherein shall dwell righteousness, which shall be communicated in the Redeemed man."

VERSE 14: 'Wherefore, beloved, seeing that ye look for such things be diligent that ye may be found of him in peace, without spot, and blameless.

"An exhortation to all true believers."

VERSES 15, 16: 'And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you: As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.'

"St. Paul recognized in all his teachings the doctrine of Redemption, and the manner especially in the fifteenth chapter of the first of Corinthians. You are taught that this chapter is spiritual and figurative, inasmuch as St. Paul does not use the same figures to express the fulfilment of the events leading to the promise, in any of his epistles. 'Hard to be understood' teaches that the Word of God is to be spiritually discerned."

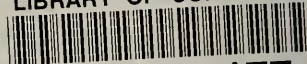
VERSE 17: 'Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.'

"The 'error of the wicked' is the natural view of the Word of the Lord."

VERSE 18: "But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and for ever, Amen.

"We have no further orders."

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